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..INADIAN JEWISH NEWS

Friday, April 12, 1968
Erev Pesach
First Seder
14th day of NISAN 5728
CANDLELIGHTING:
Toronto: 6:40
Montreal: 6:20

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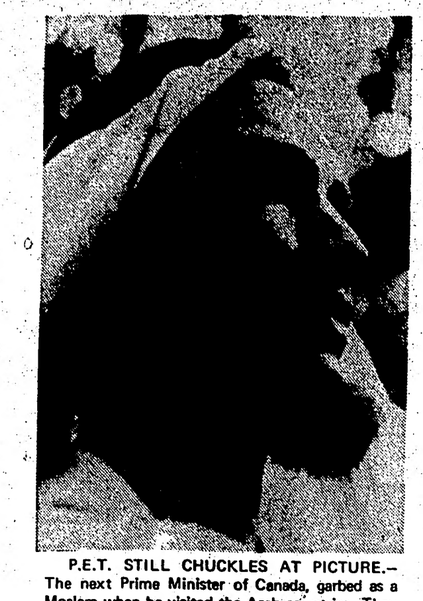

P.E.T. STILL CHUCKLES AT PICTURE.—The next Prime Minister of Canada, garbed as a Moslem when he visited the Arab countries. They didn't trust him so he was arrested as an Israeli spy — but they had to release him.

Seek clarification of M. E. stand

DELEGATION TO SEE TRUDEAU?

REPORT MARTIN POLICY CONTINUES

by our Parliament Hill reporter

OTTAWA.—A group of leading Canadian Jews close to Justice Minister Pierre Elliott Trudeau, who had supported him during his successful campaign for the leadership of the liberal party, are taking the initiative to arrange for a meeting between Mr. Trudeau and prominent Jewish leaders, The Canadian Jewish News has learned from reliable sources.

Mr. Trudeau has not been very explicit in his position concerning Israel and the present Middle East conflict. Some of his statements were quizzical, others less so. But at no time has Mr. Trudeau been known to have made a statement on Israel's present battle for peace and security.

Some of his close Jewish friends maintain the new Prime Minister will continue the Middle East policy of the former administration especially if he retains Mr. Paul Martin as Secretary of State for External Affairs.

It has been noted at the Liberal Convention that Mr. Paul Martin, in his address, was the only candidate to mention the necessity of establishing peace in the Middle East. Thus if Mr. Martin remains Foreign Minister there will be no change in the Canadian quest for peace between the Israelis and Arabs.

One of the points made by Prime Minister-Elect Pierre Elliott Trudeau is, he does not believe much in stationing Canadian troops overseas particularly if the United Nations does not prove itself capable of fulfilling its peace role.

This statement made by Mr. Trudeau after his election is in total conflict with the position taken by Pearson for many years. In fact, the United Nations Emergency Force is the brainchild of Prime Minister Pearson.

Briefly, Mr. Trudeau's opinions on the Middle East are not very clear as yet. Observers interested in this problem are waiting to hear what Mr. Trudeau tells the Jewish delegation when he receives it.

SECRET WEAPON

London, (JCNS) - Reports from Israel this week stated that the Defence Forces were experimenting with secret electronic devices to detect El Fatah raiders crossing the River Jordan.

International developments in this field are top secret, and infra-red equipment has been widely used for some time by the American and British Armies for observation in the dark.

Recently, there have been some major advances in this field with the introduction of equipment capable of picking up moving objects while disregarding static elements.

The British Army is soon bringing into use an advanced portable radar system which will enable one man to keep watch over a large sector of front in substantially any conditions of weather and visibility, both by day and by night, locating and identifying the movement of men and vehicles.

to prosecute Hitlerites

Stuttgart, (JCNS) - A group of Czech jurists last week visited the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg, to study West German proceedings against Nazi Criminals.

The group included the Czech Deputy Minister of Justice, Dr. Karel Kamis, who heads the Czechoslovak Government's commission for the prosecution of Nazi criminals, and Dr. Joseph Klecka, an official of the Czech Ministry of the Interior.

Commentary

by M.J. NURENBERGER

OUR NORTH AMERICA

What is happening now south of the border is more than a wave of disorder caused by the martyrdom of a great man. It is a revolution, it is a change which will affect profoundly all North America and the world—not only the United States. It also should influence our thinking if we are capable of concentrating upon the main issues facing Jewish communities on this continent and elsewhere.

* * * * * * * * *

First, we must rid ourselves of this conservatism, of this laissez-faire psychology and the belief that the less we try to alter our community makeup, the better for us. It is a self delusion to think for one moment that, after Memphis, the young generation of American Jews will remain interested in the problems which were its concern prior to this tragedy.

We are all North Americans, first and last, whether or not we like it. And I regret being redundant and reiterating again that the entire structure of our Jewish community-organization, except for certain necessary philanthropic institutions, is completely outdated, modeled after the societies and clubs of the small town in eastern Europe. The present structure of our Jewish community-organizations, with counterparts of "Zionist" and "anti-Zionist" parties "representing" Jews is an illusion, a fata morgana, in an ideological desert.

I know how it must distress some to face these facts of life. But the Jewish community in the free world is placed now in a position of survival and must analyze critically and objectively its prospects.

The meetings, the organizations we support—except for educational institutions and fundraising instruments—have as much to do with our daily life and our future here as has the kind of literature released from the various "political" Jewish organizations.

* * * * * * * * *

It is infantile to believe that a good speech by a good orator and a successful meeting have any relevance to what is transpiring in today's world.

These conflicting views of certain men and women among us always has been a source of wonder to me: the extreme passion for changing the society in general and the utter loyalty within our community to obsolete institutions; nonconformism preached on world issues yet parochialism within the confines of our own society.

Regarding Jewish public life, Jewish organizational effort, not one original book or pamphlet has appeared within the last fifty years despite all the convulsions of our times.

What have we learned from World War II? What have we changed because and since the establishment of the Jewish state? Is it an unwritten law of Jewish development that we always must add new, and still newer, "organizations" and "movements" without dispensing with the old?

After Jerusalem conference

ROTHSCHILD TO HELP ARABS

Jerusalem, (JCNS) - Sir Isaac Wolfson said here he had had more successes than failures in his Israeli ventures, and that charity need not clash with profitable investment.

He was addressing some 500 Jewish businessmen from all over the world and Israel, meeting here with the object of helping Israel's economy by providing investment, advising the Government on management and planning and finding export markets.

Sir Isaac supported an offer by Baron Edmond de Rothschild of France to afford help to the Arab countries, after making peace with Israel, in the same way as they were preparing to help Israel's economy now.

Ze'ev Sharef, Israel's Minister of Commerce and Industry, told the conference that he hoped foreign investors would provide half the $750m. required within the next four years by industry alone to help its modernization and expansion.

The delegates were presented with a four-year plan, as well as a vast amount of printed material on Israel's economy.

The plan was, however, criticized by the American economist, Mr. Leon Kayserling, for setting targets without indicating methods for reaching them. He advised great care in battling inflation which threatened to accompany what Levi Eshkol, the Prime Minister, proudly dlared to be "a sharply rising economic activity, approaching the state of full employment."

Mr. Eshkol, who is presiding at the conference, told delegates that they were already committed to 50 new projects for Israel, 20 of which were scientifically based. Several of the projects, he said, were marketing agreements ready for operation.

Conference leaders include Lord Sieff, Mr. Charles Clore, Professor Boris Chain, the Nobel Prize winner, Sir Siegmund Warburg, Baron Edmond de Rothschild and Sir Isaac Wolfson.

GOVERNMENT TO TAKE OVER IMMIGRANT ABSORPTION

Jerusalem, (JCNS) - The Jewish Agency executive has agreed to the Israel Government taking over responsibility for the "final absorption" of immigrants, in respect of employment, education, health and social services.

It conceded this point on Sunday after a stubborn fight to retain control of Israel's immigration and absorption machinery in spite of mounting pressure against this course from several quarters.

Mrs. Golda Meir, the secretary-general of the Israel Labour Party, and Mr. Yigal Allon, the Minister of Labour, strongly pressed the Government to take over both the immigration and absorption problems from the Agency.

Mr. Arye Eliav, representing a strong body of younger opinion within the Labour Party, wanted a separate Absorption Ministry. It was reported that Mr. Eshkol had offered Mr. Eliav a deputy portfolio under Mr. Allon to handle absorption problems, but this bid by the Prime Minister, presumably to stifle criticism against the Agency, was said to have been rejected by Mr. Eliav.

AMERICANS PLAN ISRAELI VENTURES

Jerusalem - The international economic conference ended here last week with results that may prove as crucial to Israel's growth as the 1950 conference that led to the Israel Bond Organization.

Last week's meeting in Jerusalem brought nearly 500 industrialists and trade experts from abroad to consider setting up companies in Israel or establishing partnerships with Israelis.

Canadians included: Montreal's Allan Bronfman and Jacob M. Lowy; and Toronto's Ray D. Wolfe.

The North American delegates constituted about half the foreign attendance. They came with about 30 deals, all of them worked out in the five months of prior meetings.

They had been told that the Israeli Government would respond to this injection of private enterprise with an easing of foreign currency restrictions, red tape, high taxes, interest rates and other barriers to foreign investment that had grown in Israel over the years.

NEW IMMIGRANTS EXEMPTED FROM PROPERTY TAX

Jerusalem, (JCNS) - New immigrants will be exempt from property registration tax - a sizable sum in most cases - for the first home they purchase, provided it is within five years of their immigration, Mordecai Bentov, the Minister of Housing, announced in the Knesset.

The Knesset Finance Committee approved large-scale customs concessions for Israelis returning home after five years abroad, or more. They are put in much the same class as immigrants with regard to exemption from purchase tax on Israeli cars, refrigerators and washing machines. They will also benefit from three-year exemption on customs and on household goods. Earlier, Mr. Bentov told the House that Western immigrants did not get better public housing than those from other countries. It was just that the others could not afford the 150 Israeli pounds (about 17 English pounds) monthly rent demanded for the flats which those from the so-called affluent countries paid, the Minister explained.

$250 MILLION HOLDING COMPANY

Jerusalem, (JCNS).— The conference here of 500 industrialists and commercial leaders from the diaspora agreed to set up a $250 million holding company to back major enterprises and invest in such firms as the Israel Electric Corporation and the Haifa refineries.

The Israeli Government announced that it was willing to withdraw from those undertakings in which it holds an interest in favour of members of the conference, which was called to devise means of aiding the expansion of Israel's economy.

Sir Frank Schon, of Britain, announced that he would advise Israel on the marketing of her heavy chemicals.

A large number of private business deals were reported to have been negotiated with Israeli firms.

Earlier, Sir Issac Wolfson put forward the idea of setting up a company with a capital of $9 million, which would help to establish new enterprises as a result of the conference.

The capital of this company should, he said, be divided into 300 units of $25,000 each, one unit being acquired by 300 of the leaders attending the conference.

The company would set up an Israeli reinsurance company, together with Israeli interests.

Of its suggested $6 million capital, three-fifths would be provided by participants in the conference and the remaining two-fifths by Israelis. The capital of the existing Israeli Reinsurance Company, Sir Isaac pointed out, was only $ 750,000.

In addition to setting up the reinsurance company, he continued, the 300 industrialists and business leaders holding shares would provided skilled personnel to carry out feasibility studies for suggested new projects, which would be spread over a large number of investors.

"In this way, it seems to me that world Jewry will be taking measures to guarantee continued development of modern industry in Israel, no matter how expensive it is, as there are no limits to the prospects", Sir Isaac declared.

While the conference was discussing how best to aid Israel, Israeli leaders were discussing how best to aid another country—Costa Rica.

Mr. Eshkol and the Costa Rican Vice-President Senor Virgilio Calvo Sanchez, who was on an eight-day visit to Israel, held talks about plans for the establishment of light industry in Costa Rica with Israeli help.

El-Fatah terrorists rounded up in Nablus, when Israeli soldiers sealed off the old part of the town and carried out a systematic house-to-house search.

Passover eve

MATZOT TO NEEDY COMMUNITIES; ALSO TO NORTH AFRICAN JEWS

New York, N.Y. (JCNS) - Some 617,500 pounds of matzot and other Passover supplies have been sent to Europe and North Africa for distribution in Jewish communities by the American Joint Distribution Committee, its executive vice-chairman, Samuel L. Haber, has just announced. This was 72,000 pounds more than in 1967.

The largest shipment was to Rumania - 340,000 pounds of matzot, 58,000 pounds of matzo meal, 550 pounds of shemura matzot (guarded against fermentation from grain to finished product), and 20,000 bottles of wine.

Supplies were also sent to Jewish communities in Belgium, France, Greece, Portugal, Spain, Yugoslavia and Melilla in Spanish Morocco.

Matzot are being shipped this year for the first time to Tunisia. The community there has hitherto baked its own, but the bakery was destroyed in the riots following the outbreak of the Israeli-Arab Six-Day War. The Joint has sent 83,500 pounds of matzot there.

Special monetary grants will be made to needy Jews in Algeria, Morocco and Iran to enable them to buy locally-produced Passover supplies.

(The Joint is supported by Toronto's UJA).

NON SECTERIAN MOVEMENT TO HELP AMERICAN NEGROES

New York, (JCNS) - Representatives of the Protestant, Catholic and Jewish communities in America have launched a pilot project to help Negroes in five ghettoes achieve full equality and power by their own efforts. A self-described black nationalist, black power Protestant clergyman, who is the co-chairman of the project, said at a press conference announcing the project:

"If this fails, then the Roman Catholics, Jews and Protestants might as well close shop." The religious community offers the only hope now, he said. If it fails, then there is no hope for America at all, he warned.

And to this, the other clergymen at the table facing the press, radio and television, solemnly agreed.

Rabbi Dr. Abraham Joshua Heschel, of the Jewish Theological Seminary of America, who has been in the forefront of the civil rights fight from the beginning and is a vice-chairman of the new group which calls itself Operation Connection, warned of the revolt developing in the religious community over the problem of black and white in America, and declared that the time had come for us to learn, and to teach, an understanding of the souls of our fellowmen.

It is clear and obvious that we have failed the black man, he went on. "We have failed to allow him to generate and develop a sense of dignity and power. We must stop thinking of the Negro community as recipients but as participants."

"BLACK POWER" NO THREAT

The black nationalist was the Rev. Dr. Albert B. Cleage, Jr., of the Central Congregational Church of Detroit, Michigan, where some of the bloodiest riots took place last year. He said - and the others agreed - that the goal was power for the black community. This, he said, constituted no threat. It was not a 'talkfest' we talk about the brotherhood of man. It was a little Vietnam.

"We must make it possible for the black people to gain power." The goal is $2 million for each of the five selected black communities. The money will be given to the Negroes for projects of their choosing to administer as they see fit.

Dr. Cleage explained what he meant by black power. It is to be built as a base "from which the Black community can deal, bargain, with the white power." It is not the Negro who has advocated or sought separatism, he said; it is the whites who have enforced it. It is not a threat to the middle class white suburbanite. "We have no designs on their communities. We are not asking to live with them. But we don't want them to earn their fortunes in the black community and go home at night to their own communities." The economy and the political power in the black community must be in the hands of its people, he declared.

FRENCH PROTESTS AGAINST DE GAULLE MOUNTING

Paris, (JCNS).—The Union of Resistance men for the Defence of Freedom has published a manifesto protesting against President de Gaulle's attitude to Israel.

"We cannot accept that our allies should be considered our enemies. We cannot be accomplices to a resurrection of anti semitism. It is very serious for France not to respect the word given to Israel or any other country", it said.

Signatories to the manifesto include M. Christian Pineau, a former Foreign Minister, M. Robert Bichet, another former Minister, and a number of well-known former leaders of the Maquis, the French resistance movement during the German occupation.

"NOT TERRORISTS"

It is understood that one of the main sponsors of the union is Colonel Raymond Dronne, a former Gaullist Member of the National Assembly, who was the first "Free Frenchman" to enter Paris at the liberation in 1944 at the head of General Leclerc's armoured force.

French State radio and television producers and private radio stations have been "advised" by the authorities not to describe the El Fatah raiders into Israel's territory as "terrorists" but as "Commandos" or "Palestinian fighters".

HUSSEIN IN CAIRO

Amman - King Hussein of Jordan paid a one-day visit to President Nasser in Cairo to discuss the recent Israeli threats to Jordan and the possibility of holding an Arab summit conference to draw up a joint Arab plan to face Israeli pressure in the military and political fields.

The visit came after Dr. Gunnar Jarring the United Nations special envoy in the Middle East announced his failure to reach a peaceful settlement of the Arab-Israeli conflict.

JIAS TO HOLD ANNUAL RALLY

The Jewish Immigrant Aid Services, a beneficiary agency of the United Jewish Appeal, will hold its annual meeting at 2:30 p.m., Sunday April 21st, at Shaarei Shomayim Congregation, 470 Glencairn Avenue.

Guest speaker will be Gaynor Jacobson of New York, Executive Vice-President, United Hias Service, who will discuss the general migration situation throughout the world as it affects the Jewish people.

The program will also include reports by Wolfe D. Goodman, JIAS president, and Joseph Starkman, treasurer, as well as the election of officers and the Boarti of Directors.

The entire community is invited to attend this annual meeting giving them a first-hand opportunity to become acquainted with the accomplishments of the complete immigration service that is provided by JIAS for Jewish migrants coming to Canada.

At the closing of the meeting refreshments will be served.

President chats with former Syrian Member of Parliament, Mr. Kamal Kanj Abu Salch, of Majdal Shams, in the Golan Heights, during reception at the President's residence. Behind Mr. Shazar is Sheikh Jabr M'adi, M.K.

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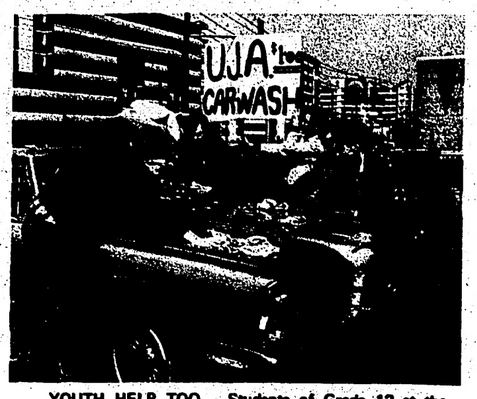
SCHOOLS ALSO INVOLVED. - Sam Crystal, chairman, UJA-IEF Public Relations Committee, is shown addressing Junior High and Community Hebrew Academy students on behalf of Toronto's campaign. The three school campaign cochairmen are seated beside him. From left: Henry Mietkiewicz; George Rodak; Vernon Kurtz.



YOUTH HELP TOO. - Students of Grade 13 at the Community Hebrew Academy of Toronto are seen as they conducted a car wash on behalf of the UJA-IEF. From left, Mitchell Parker, Henry Mietkiewicz, Arnold Kravetz, Alan Antfleck and Kelvin Plener.

NEW IMMIGRANTS

Haifa, (JCNS) - The Theodor Herzl last week returned from South America with 177 immigrants.

Among the arrivals were also 77 volunteers who will spend a year in kibbutzim, 76 youth leaders and 350 tourists.

TORONTO SYNAGOGUE NEWS

ELECTIONS

At a recently held meeting of Beth Jacob Congregation, the following officers were elected: Morris Weinles, president; Saul Greenberg and Max Katz, vice-presidents; Jack Teachman, secretary-treasurer; Harry Goldman, member and program chairman.

Brotherhood breakfast meeting was held last Sunday.

GUEST SPEAKER

Milton Himmelfarb, Jewish writer and lecturer, will address the annual dinner of Associated Hebrew Schools of Toronto, as was announced by Benjamin V. Levinter, Q.C., dinner chairman. The affair takes place on Wednesday, June 12th.

YOUTH SABBATH

B'nai Israel Beth David Synagogue recently conducted a Youth Sabbath Service. Prayers were read by: David Rubin; Leonard Tepperman; Glory Goldstein; Jay Budd; Karen Chisvin; Sabina Pelc; Lori Hoffman; Brenda Fox; Sandra Silver; Hartley Cohen. Torah and Haftorah readings were delivered by Glen Cohen, Teddy Jacobson, Marvin Budd, Barbara Swimmer, Judy Jacobs. Other participants included Jeffrey Swartz and Mark Gertzbein. Sermon was delivered by Cyrel Torster, cochairman of ATID chapter of the synagogue.

Last Monday the Religious School held a model seder which was conducted by the students.

This year's congregational seder will be held on Saturday with Rabbi Albert Pappenheim and Cantor David Greengarten officiating.

HOLD ELECTIONS

Beth Tzedec Congregation recently held election of officers: Max B. Nemoy, A.C., president; Sam Posluns, chairman of the board; Herbert L. Fruitman, 1st vice-president; Murray L. Levin, 2nd vice-president; Joseph Doran, parnos; Mannie Brown, gabbai; Isadore Levinter, Q.C., honorary secretary; Harry Lewis, treasurer; Jack Friedman, Q.C., vice chairman of board; Dr. Nathan N. Levinne, past president. Other past presidents: Dr. Murray L. Simon; Ellis I. Shapiro; Morris B. Kaufman; Albert Shifrin, Q.C. Bert Godfrey, honorary president. Board of governors: Aaron Black; John R. Devor; Lewis E. Field; John J. Glass; Shepsial Glazier; J. Barney Goldhar; Nathan O. Hurwich; Harry Jordan; Jack L. Kerbel; Carl K. Keyfetz, Q.C. Also: Murray L. Keyfetz, Q.C.; Louis L. Lockshin; Ralph Milrod; Mark Perlmutter; Edwin J. Pivnick, Q.C.; Sydney L. Robins, Q.C.; Dr. Allen A. Small; Jules Surdin; John K. Wahl, Q.C. Also: Dr. Fred Weinberg; Irving D. Wintrob; Myer L. Axler; Isadore Markus; Louis H. Posluns; Sydney V. Roth; Mrs. Murray Buchman; Mrs. Maxwell Cappe; Mrs. David List; Leslie Lewis; Stanley Soll.

Rabbi Stuart E. Rosenberg is spiritual leader; Rabbi Abraham D. Feffer, Interim Rabbi; Rabbi Isaac Freeman, Assistant Rabbi; Joseph Cooper, cantor.

הוּא לַחְמָא עַנְיָא

"This is the poor bread which our fathers ate in the land of Egypt. Let anyone who is hungry come in and eat. Let anyone who is needy come in and make Passover."

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German Extremists stronger

Bonn, (JCNS) - Right-wing extremism is gaining ground in West Germany - and this time, it is the Federal Interior Ministry itself which admits it. An official report issued on Tuesday warned that the National Democratic Party was strengthening its organization and improving its hold on German workers.

Figures for NDP membership given by the Ministry, in its annual report on extremism and antisemitism in the Federal Republic, are the same as last year: 28,000. This is some 10,000 fewer than the party, led by Adolf von Thadden, claims for itself.

Among the NDP members, the report stated, were 2,400 former high ranking Nazi party officials or ex-Nazis who had joined Hitler's movement before he came to power in 1933.

The menace of a Nazi revival, it says, serves to feed Communist attacks on the Federal Republic and to prejudice friendly relations with other nations. But of the threat increasingly posed to the democratic structure of the Federal Republic itself there is scarcely any acknowledgement. With the NDP now seated in six of West Germany's eleven State legislatures and certain to win seats in a seventh, Baden-Wurttemberg, later this month, there is growing concern in liberal circles that something must be done to halt the tide.

TO HEAD COMMITTEE ARRANGING GALA PROGRAM. - Max Goody (left) and David Peters, Q.C., who will be in charge of the program and serve as chairman respectively of a giant public meeting culminating the observance of Israel Week in Toronto, Sunday evening, May 5th, at North York Centennial Center. His Excellency Arieh Eshel, Israeli Ambassador to Canada, will address the meeting held in honor of the 20th anniversary of Israel's independence. Sponsors are the Federated Zionist Organization of Canada, Central Region, and the Canadian Jewish Congress, Central Region.

HELPS SEPHARDI EDUCATION IN ISRAEL

New York, (JCNS). — Six years ago, Bulgarian-born Mr. Marco Mitrani, the owner of a textile business in Bloomsburg, Pennsylvania, offered to build a school in Israel for the United Jewish Appeal.

He was told: "Thanks, but our priority now is aliya (immigration). Schools can wait" and so instead he established a family foundation to help children of Sephardi families in Israel obtain secondary and university education.

His first project was the financing of a pre-university preparatory programme for Sephardi youth in the last stages of Army service. Now, six years later, the first 28 students have graduated from the Technion.

Then Mr. Mitrani introduced his secondary school and university scholarship scheme for Sephardi children. Pupils apply to the foundation's Tel Aviv office, where they are personally selected without an examination. Last year 600 young people benefited.

The wheel has turned full circle. Earlier this year the U.J.A.'s Israel education fund, which has an impressive record in Israel's development areas since its inauguration three years ago, approached Mr. Mitrani for his help and he has agreed.

So far the fund has opened ten secondary schools in Israel, with another 14 buildings and 20 more planned. Other buildings opened are one public library, one community center and four nursery schools, while six more libraries, twelve more community centres and nine more nursery schools are planned.

Mr. Mitrani will be the fund's first contributor to its "total programme" in a community. He will build a comprehensive school and a youth centre in Holon.

Why Holon? "It has a great population of Sephardi Jews from the Balkans", Mr. Mitrani has always felt that the Sephardim have been at a disadvantage in Israel. This has been his main motive in improving the educational opportunities of their children.

GUEST OF HONOR. - Dr. Joseph Klinghofer, educational director, Canadian Jewish Congress, who will be guest of honor at the annual Citation Dinner of Downsview's B'nai Israel Beth David Congregation, Sunday, April 21st. Guest speaker will be Lavy M. Becker, executive committee chairman, Central Region, CJC; honorary chairman, Meyer Gasner, chairman, Central Region, CJC. Tribute will be paid the Canadian Jewish Congress on its 50th anniversary of service to the Jewish community.

TRIBUTE TO BAR-ILAN GRADUATES

Tel Aviv, (JCNS) - The choir of Bar-Ilan University took part in the ninth graduation ceremony when 317 recipients were presented with their degrees and diplomas by Dr. Joseph H. Lookstein, the Chancellor, and Professor Max Jammer, the Rector.

A total of 173 bachelors' and 32 masters' degrees were conferred and 82 teachers' diplomas and 30 diplomas in criminology.

Rabbi Isser Unterman, Israel's Ashkenazi Chief Rabbi, delivered the invocation at the ceremony in the Schleifer auditorium of the university at Ramat Gan.

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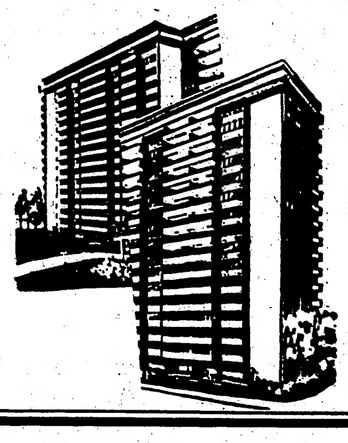

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Harry S. Goldstone

How to help Israel

BUSINESSMEN HERE FORM ASSOCIATION FOR EXPORT PROMOTION

Prominent businessmen and industrialists in Toronto are planning an association for the advancement of imports from Israel and for assisting fledgling Israeli industries to develop new markets in North America. This non-profit association has been launched after a meeting of upon the initiative of Wolf Szydlow, president of Caneurop.

Szydlow informed us that his experience in importing parts from Israel for lighting fixtures has been encouraging enough for him to continue in this initiative and to help develop further interest in Israeli products on the Canadian market.

Israel, Szydlow stated, cannot be helped by philanthropy only. In order to live, to become independent, the country must export; it must provide work for more immigrants and unemployed.

Furthermore, there are certain products manufactured in Israel, in which Israelis are specializing, that Canada can use. An order of as little as $10,000 could provide a livelihood for a family of four. Wouldn't that be a wonderful way of helping Israel?" he stressed.

WOLF SZYDLOW

An importer of Israeli goods, Szydlow has discovered that certain products – especially brass, crystal, glassware, plumbing fixtures and the like – could easily be sold on the Canadian Market because of their competitive prices and first-class manufacturing facilities in Israel.

Szydlow is leaving for Europe and Israel after the holidays. In Israel, where his business is tied in with factories in Bat Yam, Petah Tikva, Jaffa and Bnai Braq, he will put the final touches upon the establishment of crystal-producing facilities which, in his opinion, can give almost immediate employment to 1,000 families against a comparatively low investment.

Also, Szydlow will negotiate with experts in this field in certain European countries; he will endeavor to induce them to move to Israel to teach Israelis how to produce crystalware. Negotiations already have begun.

In recent years, crystal products, including chandeliers and fine glasses which traditionally were the monopoly of Bohemian manufacturers, are being made in Italy and Spain. In this commodity too Israel would be competitive if aided properly.

The association Szydlow launched has instructed him, while in Israel, to finalize several deals there so that importers into Canada may begin taking in substantial quantities.

A VIEW FROM THE BRIDGE. - Michael Ebert (Rodolpho) and Constantine Katsanos (Marco) run down a street in Boston's Red Hook district as they absorb atmosphere for their roles in Arthur Miller's A View From the Bridge.

Toronto production is directed by Mitchell Nestor and produced by Herbert S. Alpert and Mitchell Nestor. A View from the Bridge plays Tuesdays to Sundays for a limited engagement at Toronto's TWP Theater.

ACCUSE AGENCY

Jerusalem, (JCNS) - "A new bridge movement" to by-pass the Jewish Agency and Zionist organisations in attracting Western immigrants to Israel was urged in a resolution passed by the Hitachdut Olei Britannia, (British Settlers' Association) at its 17th annual conference here.

Like another resolution calling for the establishment of a Public Council for Immigration, it reflected anger at the way in which Zionist organisations and political parties have ignored the various settlers' associations in matters affecting their members, about which the associations have specialised knowledge.

The conference, a lively one, which was attended by 100 delegates representing 3,000 Hitachdut members and 14,000 British settlers, was unanimous in condemning the ineptitude of the Jewish Agency in dealing with immigration from the West.

The Hitachdut's honorary president, Mr. Abba Eban, the Foregin Minister, addressed the opening session of the conference, attended by 450 people, on Saturday evening. The Hitachdut's main task should not be to make life easier for immigrants who had already arrived, he said, but to issue "a missionary appeal" to those who had not come to settle in Israel.

Potential Reservoir in U.S.A.

But a totally opposing view was put by the former Israeli Ambassador in Washington and president-designate of the Hebrew University, Mr. Avraham Harman.

He told delegates that there was a vast reservoir of potential immigrants in the United States, but what they wanted was not clarion calls, it was jobs, housing and assistance with their absorption into Israeli society. It was the settlers' associations' job to concentrate on these matters.

Mr. Yaacov Morris, the deputy director of the Foreign Ministry's information division, said that every effort must be made to steer clear of the "moribund" Zionist Organisation and its political parties. They had proved their incompetence in attracting immigration from the West.

Mrs. Lily Beyrack-Cohen, the outgoing president of the Hitachdut, was equally outspoken and critical. Only a change in the entire nature of Israeli officialdom could offer prospects of encouraging large-scale immigration from the West, in her view.

A former Mapai official, Mrs. Beyrack-Cohen told delegates that the solution to immigration and absorption problems was not to take them away from the Agency and hand them over to the Government. Government officials were "cut from the same cloth" as their Agency colleagues, and the latter were still geared to mass immigration from countries where Jews were in distress.

A new executive was elected, comprising: Mr. Yaacov Morris (Jerusalem); Dr. Justin Phillips (Arad), who proposed the resolution for a Public Council for Immigration; Mr. Aharon Ben-Yosef (Tel Aviv); Mr. Norman Oster (Tel Aviv); Miss Naomi Lebor (Haifa); Mr. Joe Isaacs (Netanya); Miss Linda Derber (Jerusalem) and Lieutenant-Colonel Shlomo Erell.

In addition, seven members will be elected by the Hitachdut's branches. The executive elects its own officers, including the Hitachdut's national chairman.

Lends his strength. A former Israeli, John Kaye, who volunteered to help in the Telethon held to phone holders of uncompleted pledge cards for the UJA-IEF. He joined members of B'nai B'rith lodges, landsmanshaften and societies who worked at the Bell Telephone Building on Eglinton Ave. East.

JEWISH COMMIES FINALLY PROTEST

Paris, (JCNS) - There has been a sharp reaction here, notably by Jewish Communist circles, to the antisemitic statements and events in Poland.

Both the Communist Yiddish daily published in Paris, "Naie Presse", and the pro-Communist Union of Jewish Societies have condemned what is happening in Poland and called on the Polish Government to combat antisemitism.

The French Government has been asked to intervene by the Association of Jews from Eastern Europe in France.

THE CONFERENCE

by Ben Milner

In my opinion, the most recent economic conference held in Israel has demonstrated once more how important it is for the Jewish state to monopolize capital and private initiative-interest in order to strengthen its economy.

The presence in Jerusalem of so many distinguished, industrial leaders from all free countries including Canada, the United States, Latin America and Western Europe has encouraged all who believe in private enterprise.

The time has come for Israel's economy to grow up, to leave the juvenile stage of relying upon favors and being dependent upon investors in order to realize returns. This is how business runs; a modern country, an industrial country is Big Business.

The Six-Day-War resulted in uniting the Jewish people as never before; it also eliminated – at least, I hope so – some points of friction among different groups. Thus the time has arrived to move in the direction of unity, in the field of economy as well as in the area of politics.

This time of year, when we celebrate the exodus from slavery into freedom, it is my fervent hope that we also dedicate ourselves to economic freedom – the only way to secure Israel's future.

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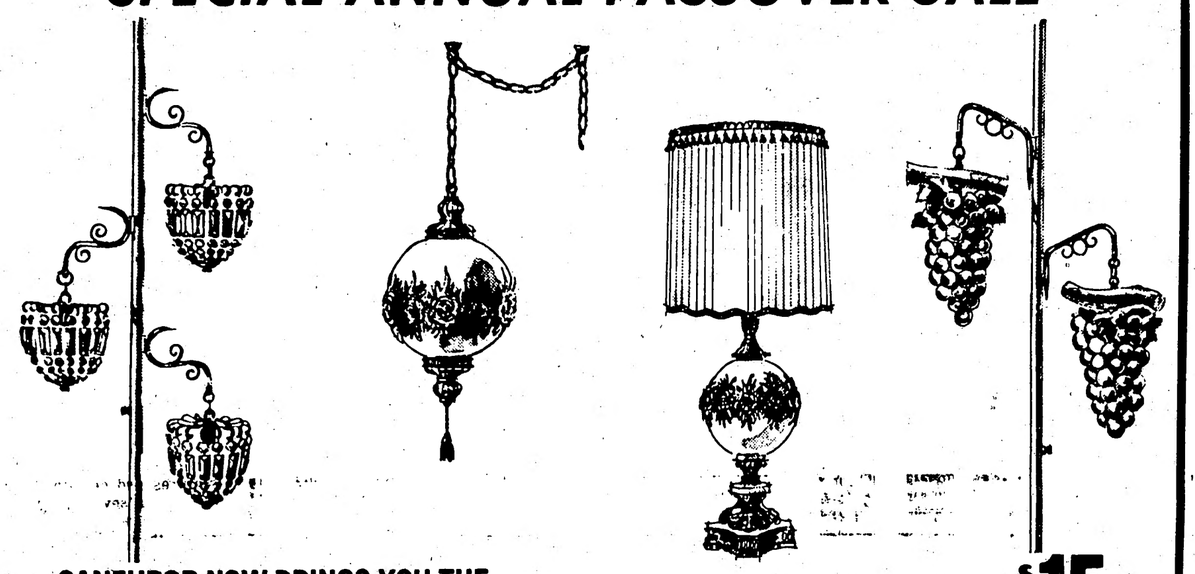

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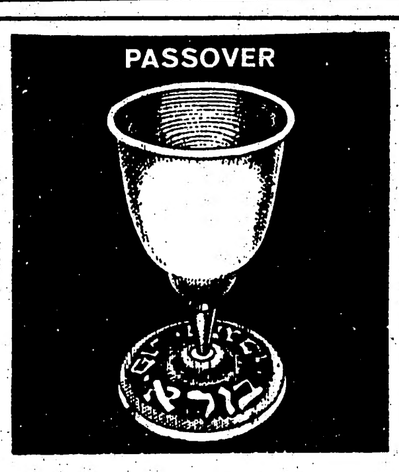

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An elegant golden semi-dry table wine ... delicate and versatile, it goes beautifully with fish and fowl entrees. Serve chilled.

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This burgundy-type, clear, ruby-red wine is deliciously dry ... excellent with steaks, roasts and other hearty dishes. Serve at room temperature or slightly chilled.

Concord Grape Wine
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Rose Carmel
Semi-dry pink (special listing)

Sacramental
Naturally sweet and full bodied, this medium sweet wine is outstanding for festive occasions. Recommended for the "Four Koses"

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Perennial message

PASSOVER

Passover, the Festival of Freedom, symbolizes man's first attempt to free himself from slavery.

In these days when so many millions the world over battle tyranny and subjugation perhaps it is pertinent to underscore this first contribution of Hebrew civilization to the progress of humanity.

The uprising of the slaves against Pharaoh is the first recorded revolt in history. Yet, after thousands of years we know that this first attempt to liberate the downtrodden from the rule of an oppressor still is of actuality. Its problems, its causes continue to be the same despite all change and the passing of various civilizations.

This perhaps is human destiny and the essence of history: to fight for man's right to be free.

Freedom fighters never consider the pragmatic issues involved for most of them never see the fruit of their sacrifice. Moses did not behold the Promised Land towards which he led the slaves of Egypt.

However it is the quest for freedom, the mobilization for liberty, the inspiration given to masses to lift their heads in defiance of tyranny that are important. It is the dream that counts, the vision that remains, the ideal that sustains—all this that lead men to affirm their divine right to freedom.

This thus is Passover, a reminder to generations of the role and contribution of the Hebrew spirit which is freedom for all—nothing less, nothing more.

Trudeau and the Third Canada

JUST SOCIETY

Now that Pierre Elliott Trudeau will be the Prime Minister of Canada, he will be given the chance to prove that his ideas can become reality. Whether one does or does not agree with everything Mr. Trudeau has proposed as remedy to the ills of our society and in the field of international relations, everyone living in this wonderful country wishes him well. For those who supported him and those who voted against him, all agree on one point: the new, youngish political leader of this country is an idealist and a man of definite opinions.

First of all, to a certain degree he is opposed to the notion that Canada is a country of two nations only. In this sense, in his opposition to those in the Liberal Party who propagated a special status for Quebec, Mr. Trudeau is closer to the philosophy of former Prime Minister Diefenbaker than he is to his closest friends in his own political circle. For only a few days before Finance Minister Sharp threw his support behind the Minister of Justice, Sharp stated in Montreal that he was for a special status for Quebec.

Diefenbaker went down fighting the idea of deux nations; Trudeau triumphed while disseminating the same idea of Canadian unity.

Both Diefenbaker and Trudeau have injected into the debate about the political and cultural future of Canada the thought of a Third Canada: the Canada neither French nor English by descent but comprising one-third the nation.

The new Prime Minister firmly believes in a kind of progressive Canadian nationalism in forging one nation out of many. He sees no need to offer Quebec a special position as a cultural entity.

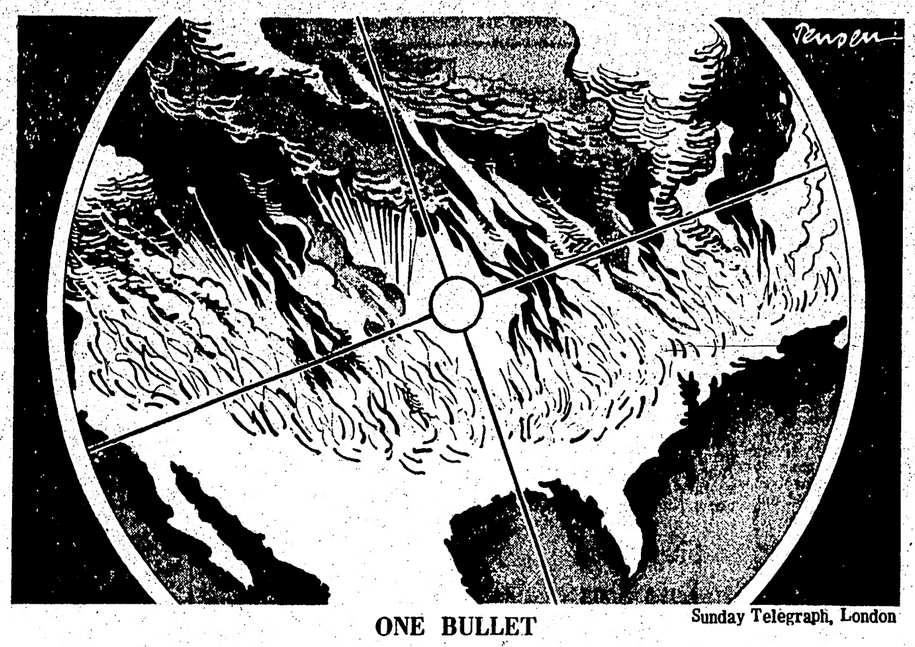
Will he be able to convince French Canada of this? Will he be strong enough to impose this idea upon his own Quebec compatriots?

In the field of pursuing social justice and, what he terms, a just society, in the field of progress and a greater share for all in the potential wealth of Canada, in this quest for a better Canada he certainly will be supported by all citizens.

Of course, as Mr. Trudeau assumes the reins of government, many of his ideas mentioned merely en passant will become clear when put to test in practical politics.

We do not know what exactly his position is on Canada's place within NATO; on its continuation of friendship with the United States, our good neighbor; on our cultural rapport with France; last but not least, on the Middle East.

Canada's policy in most recent years, under both the Diefenbaker and Pearson administrations, has been that of pursuing peace with justice the world over. Despite many quizical statements in the past, no one doubts that this will be the position of the new Prime Minister and his government.



ONE BULLET — Sunday Telegraph, London

ASK THE RABBI
a JCNS featurette

THE MATZO

* WHAT IS THE REASON FOR EATING MATZOT ON PASSOVER? HOW ARE THEY PREPARED AND WHEN MUST THEY BE EATEN?

* Matzot are a reminder of the unleavened cakes of dough which the Israelites ate as they left Egypt and "could not tarry" (Exodus 12, 39). They are also a reminder of the "bread of affliction" which the Israelites ate during the Egyptian bondage (Deuteronomy 16, 3). According to the rabbinic interpretation the duty of eating matzot applies only to the first night of the festival. During the remainder of Passover, while it is forbidden to eat leaven, there is no obligation to eat matzot. Great care must be taken at every stage of the manufacture of the matzot, kneading the dough, baking and so forth, that the dough does not rise and become fermented. Some rabbis objected to the use of machine-made matzot on the grounds that proper care against fermentation is only possible when the matzot are hand-baked and that the machine prepares that matzot without the intention "for the sake of the mitzva that is required. But the vast majority of rabbis today see no objection whatever to matzot prepared by machine and some consider these to be superior, from the religious point of view, to those baked by hand.

Real Tragedy of the South

by Elizabeth Jane Howard

ELIZABETH JANE HOWARD, novelist and wife of Kingsley Amis, writes of the assassination of Dr. Martin Luther King in the light of her recent stay in Tennessee. It is the South's chronic state of hysterical prejudice and fear, she says, that has made this murder possible. **Sunday Telegraph**

It is startling how much one's reactions to events are conditioned by whether one has any first-hand knowledge or not of the places or people that the events are about. Eight months ago, the news that Dr. Martin Luther King had been murdered would have engendered feelings in me principally of shock -- of horrified surprise more than anything else -- but after a winter spent in Nashville, Tennessee, the element of shock at this tragedy is rather horribly diminished.

Before living in a Southern state of America, I had some idea of what Dr. King lived and worked for; now I feel I have far more of an idea about what that most noble and gentle man was up against. Trying to think calmly about it, I found myself repeating with savage bitterness: "So somebody has gone out and shot him a nigger." This was a phrase I heard used (in its future tense) three times seriously, and by different people during the four and a half months I spent in the South.

I went because my husband was invited to teach for the Fall semester at one of the universities of Nashville. We arrived with very ignorant -- and open -- minds; indee, my husband chose this particular university from several other possibilities because we'd neither of us ever been to the South, and he felt that we ought to find out about it.

Perhaps, we said hopefully to each other on our way there, perhaps the Southerners, both colored and white, have found some way to deal peaceably and fairly with one another, perhaps the situation will turn out to be perfectly viable, undramatically o.k. and therefore not talked about very much except when there is some isolated instance of brutality or violence . . . Naive as these views may be, there is some advantage in going to a new and unknown place entirely without prejudice: you are not only most properly trusting your own eyes and ears; you are starting with them, and, with care, they can continue to be all you have got.

Nashville is the state capital of Tennessee: it has half a dozen universities, 47 Christian sects, and is the headquarters of guerrilla training for the Black Power Group. It has about 200 millionaires.

A great deal of the place is suburb; small, detached houses standing amid grass and trees; gardens and fences or hed them are rare, but the effect of space and privacy for each house is strikingly different from and better than any suberb I have seen in England. The distances for shopping, eucation or work mean that nearly everybody drives: that is, all white people and a fair number of Negroes. I once trie5 to shop walking, and felt immediately like the vulnerable character in a Hitchcock film.

There are two local newspapers, three television channels and I don't know how many radio stations. None of these informs the Tennesseans at all about what is going on outside the immediate vicinity, except for short but regular paragraphs about Vietnam and a very occasional statement about such items as Britain devaluing. But they will know that Dr. King is dead, not simply because Memphis is only a three-hour drive from Nashville, but because, one way or another, very few people in this university town will be actually indifferent to the event.

In a society that wants above all things not to have to consider its component parts, that makes openly, or covertly, a different (naturally much inferior), species of the Negro, that suffers, I think, a feeling of mass inferiority in relation to North Americans. ("Those dam' Yankees; the war isn't over; the South will rise again; a Southerner's worth two Yankees", etc. -- all heard by my ears and never a joke); the assassination by a white man of a Negro who systematically and patiently gave the lie to all their coarse, abusive, contemptuous, patronising and downright disgusting views about his race will touch off many more emotions than grief. I can imagine a repeat celebration party being given by the person who celebrated President Kennedy's assassination (his Civil Rights Bill was not popular with some whites in the South).

But below -- admittedly occasional -- peaks of this kind of very frightening maness lies the bedrock of hysteria and prejudice, of bone-headed stupidity and sexual obsession (there is an extraordinary amount of sexual anxiety on the part of the whites about Negroes). White women, whether they know it or not, have been conditioned to fear and dislike the Negro male. Illustration: wife of a university professor criticizing Olivier's performance in the film of Othello on the grounds that he was too much like a Negro: "His walk! And the way he carried his head! Who could love that?" No Desdemona, she.

In trying to understand these general attitudes of white Southerners to Negroes one comes back to the have, have-not aspect of the matter. White people, very much on the whole, that is to say 95 per cent of the time, are richer, better educated, have access to better social services, get the right side of what often amounts to a double standard of justice, have more and better opportunities for jobs and so of course can do far more for their children and so on.

In situations where the haves live side by side for generation after generation with have-nots the haves certainly become emotionally brutalised. I have heard remarks made about and in front of Negroes that make Marie Antoinette's irresponsible suggestion about cake seem merely a piece of harmless, if fanciful, liberality. Possibly, in an unconscious effort not to feel guilty about one's fellow creatures having the rough edge of pretty well everything, there is a natural tendency to de-personalize them: to turn them into something else: Negroes are different from white people, you see. How? It was simple for Marie Antoinette and Co.: poor people were rabble, not much above animals -- everybody knew that. But the white Southerner today cannot be so barefaced and simple. He is supposed to be living in a democracy; there was no constricting non4ense like that in eighteenth-century France. He has to be devious, merely imply the inferiority difference. Negroes' brains are much smaller than the white men's; they are very simple people, best treated like children; they love me, because I know how to treat them; they're just longing for one person (me) to be loyal to; they aren't really capable of anything but simple, manual jobs . . . there is no end to the silly, nasty, dishonest propaganda that goes on and on.

Nauseating offshoots of this are the middle-aged ladies whose mythopoeia prompts them to astonishing faded, jaded little accounts of their Youth and Gracious Living -- with loyal, devoted mammies in the Great House -- Times have Changed, but they Remember. After one or two of these sagas, I realized that none, anyway of these particular ladies, could possibly have had the childhood they were claiming, but that they put up with each other's lies for the sake of indulging in their own.

But apart from the depersonlizing and the mammy talk there is, of course, fear. White people are consistently afraid of what might happen to them if Negroes revolted against the present regime.

The emotional brutalising that the whites have suffered from or indulged in entails the inability to conceive of a giving, working equality of rights and opportunities with a hitherto under-privileged society. They have sunk to, or have not evolved from, a simple jungle law: themselves or others -- it cannot be both. (Of course we have all heard about this before, but actually to encounter it to find it going on in 1968 is very different to hearing and reading about it.)

Surely a well-endowed university with the reputation for being one of the best in the South must entertain and propagate greater liberality? After a very few weeks there these hopes were certainly damaged. The students that I met were horrifyingly liable to remarks like this one: "I expect you've noticed that most of the trouble with Negroes is in the North: we know how to keep them in their place." This was an example of the young upon the old, old subject and it would seem that Daddy had known and was going to go on knowing best.

Were there any students who did not state or condone the attitude illustrated? I met one: a graduate student from Memphis, a young man of 24 who I can honestly say was the only person we met born and living in the South whose attitude and feeling about Negroes was natural, humane and honest. I am not saying that everyne at that University talked the standard racialist rubbish on this subject; I'm saying that the ones I talked to about that did it to me.

And what about the Faculty? I met one of them who said (but not to me and not in my hearing) that he could not find it in his heart to give an A to either a Negro or a Jew (it is safer to be liberal about one's illiberality -- it gives people too much to get hold of, as it were).

Another member of the Faculty, when faced with a Fireside Chat (having your class to your house to discuss whatever anybody wants to talk about) found that his class included a Negro. He could not have a nigger in his house. ("Scratch a South-

Continued on Page 8

LETTERS TO THE EDITOR

ACTION IN ST. LUC

Dear Editor:

The following is a resolution proposed by me and adopted by the City of St. Luc Council members.

The resolution deals with the subject of setting up of regional and local school boards and permitting the election of members of the Jewish and other faiths to such boards.

Whereas the Protestant Board of School Commissioners of the City of Montreal, which forms part of the Protestant School Board of Greater Montreal has jurisdiction for the primary and secondary education of children of the Jewish faith and such other faiths as are associated with the Protestant Schools in the City of Cote Saint Luc,

Whereas the City of Cote Saint Luc does not have a local Protestant School Board but with other municipalities in the area is administered by the Protestant Board of School Commissioners of Montreal,

Whereas under present regulations Jewish taxpayers can not be nominated and elected to sit on the Protestant Board of School Commissioners of the City of Montreal,

Whereas the Protestant School Board of Greater Montreal has recently requested the Quebec Legislature to amend Section 580 of the Education Act to enable Jewish taxpayers in some municipalities to vote and be elected to the local School Boards,

Whereas the said amendment to Section 580 which was requested by the Protestant School Board of Greater Montreal excludes the City of Cote Saint Luc, although 90% of the children attending the Protestant Schools in the municipality are of Jewish faith and a similar portion of the school taxes are paid to the Protestant Panel,

Whereas the present situation is unfair, intolerable and contrary to the fundamental rights of all citizens inherent in our Canadian democracy. Be it therefore resolved that the City Council of Cote Saint Luc petition and urge the Protestant School Board of Greater Montreal to amend the Education Act in order

That members of the Protestant School Boards be elected by the Protestant Panel Taxpayers in the various municipalities,

That regional or local School Boards be set up wherever necessary so that all taxpayers of the Jewish faith and such other faiths as are associated with the Protestant School system in Cote Saint Luc and other municipalities be granted their democratic right to vote and sit as members of the School Boards.

That copies of this resolution be sent to the Protestant School Board of Greater Montreal, the Prime Minister of Quebec and the Minister of Education of Quebec.

NATHAN SHUSTER
Alderman
City of St. Luc

THE PROTESTS

Dear Editor:

Referring to the announcement in the issue of The Canadian Jewish News, March 29th, that the Canadian Jewish Congress has called a rally at Holy Blossom Temple, I can hardly forget that several Jewish personalities who today sponsor protest meetings against antisemitism in Poland visited this and other satellite countries where they fraternized with Communist government officials. They were moved deeply by the crocodile tears of their hosts conducting a tour of Nazi extermination camps; they returned full of enthusiasm about the good standing of Jews in Poland and Czechoslovakia.

It must be stated emphatically that all the alleged sympathies to the scanty remnants of the former huge East European communities claimed by Communist ruling circles always served solely propagandistic purposes mainly to attract Jewish tourists with their hard currencies.

There is no historic precedent of a totalitarian government exempting Jews from the general "treatment" of the entire populace. It speaks of complete miscomprehension of their history when Jews in the free world grasp the dangers of life behind the Iron Curtain only then when Damocles' sword befalls directly upon their brethren.

TORONTO — OSWALD WHITEBECK

Sermon For The Week

THE SEDER NIGHT

To an imaginative child like Esther, Seder night was a charmed time. The strange symbolic dishes - the bitter herbs and the sweet mixture of apples, almonds, spices and wine; the great unleavened cakes, with their mottled surfaces, some specially thick and sacred; the special Hebrew melodies and verses, with their jungle of rhymes and assonances; the quaint ceremonial, with its striking moments, as when the finger was dipped in the wine and the drops sprinkled over the shoulder in repudiation of the ten plagues of Egypt cabbalistically magnified to two hundred and fifty - all this penetrated deep into her consciousness and made the recurrence of every Passover coincide with a rush of pleasant anticipations and a sense of the special privilege of being born a happy Jewish child.

Vaguely, indeed, did she co-ordinate the celebration with the history enshrined in it or with the prospective history of her race. It was like a tale out of the fairy books, this miraculous deliverance of her forefathers in the dim haze of antiquity - true enough, but not more definitely realised on that account.

In wealthy houses the Hagada was read from manuscripts with rich illuminations - the one development of pictorial art among Jews - but the Ansells had wretchedly printed little books containing quaint but unintentionally comic woodcuts, pre-Raphaelite in perspective and ludicrous in draughtsmanship, depicting the miracles of the redemption, Moses burying the Egyptian and sundry other passages of the text.

In one a king was praying in the Temple to an exploding bomb intended to represent the Shechina, or Divine glory. In another, Sarah, attired in a matronly cap and fashionable jacket and shirt, was standing behind the door of the tent, a solid, detached villa, on the brink of a lake whereon ships and gondolas floated, what time Abraham welcomed the three celestial messengers, unobtrusively disguised with heavy pinions.

What delight as the quaffing of each of the four cups of wine loomed in sight; what disappointment and mutual bantering when the cup had merely to be raised in one hand; what chaff of the greedy Solomon who was careful not to throw away a drop during the digital manoeuvres when the wine must be jerked from the cup at the mention of each plague!

And what a solemn moment was that when the tallest goblet was filled to the brim for the delectation of the prophet Elijah, and the door thrown open for his entry. Could one not almost hear the rustling of the prophet's spirit through the room? And what though the level of the wine subsided and not a barley corn? Elijah, though there was no difficulty in his being in all parts of the world simultaneously, could hardly compass the greater miracle of emptying so many million goblets.

Historians have traced this custom of opening the door to the necessity of asking the world to look in and see for itself that no blood of Christian child figured in the ceremonial, and for once science has illuminated naive superstition with a tragic glow more poetic still. For the London Ghetto persecution had dwindled to an occasional bellowing through the keyhole, as the local rowdies heard the unaccustomed melodies trolled forth from jocund lungs, and then the singers would stop for a moment, startled, and some one would say: "Oh, it's only a Christian rough", and take up the thread of song.

And, then, when the Afikoman had been eaten, and the last cup of wine drunk, and it was time to go to bed, what a sweet sense of sanctity and security still reigned: No need to say your prayers tonight, beseeching the guardian of Israel, who neither slumbered nor sleepeth, to watch over you, and chase away the evil spirits. The angels are with you, Gabriel on your right and Raphael on your left and Michael behind you.

From "Children of the Ghetto"
by Israel Zangwill (Heinemann, 1892).

THE PLAGIARIST

By Isaac Bashevis Singer

I

The Rabbi of Machlev, Reb Kasriel Dan Kinsker, paced back and forth in his study. From time to time he would stop, grasp his white beard with his left hand and let go, spreading all five fingers, a typical gesture when he was faced with a problem. He was talking to himself, "How could he ever do such a thing? He's actually copied word for word!"

The Rabbi was alluding to one of his disciples, Shabsai Getsel. During the several years that Shabsai Getsel had studied with the Rabbi, he had often made use of the latter's manuscripts. As a matter of fact the Rabbi had even asked him to copy out several of his responsa.

Reb Kasriel Dan had for the last forty years been writing homilies and commentaries on Talmudic texts, but he had never yet been able to bring himself to permit the publication of even one of his works. He had heeded the verse in Ecclesiastes: "And above all, my son, beware of making books without number."

Authors streamed to Machlev to sell pre-publication subscriptions or to raise money to pay for getting their works printed. Some asked Reb Kasriel Dan for approbatory prefaces. There were those whose disquisitions totally missed the point of the Talmud text. Instead they piled sophistry on sophistry and read into the words of the ancients meanings that had never been intended.

The Rabbi hesitated before refusing to write such a preface lest his unwillingness be interpreted as an offense against the author. On the other hand, to praise work he could not approve was equally wrong. It also took a lot of time and good eyesight to read these manuscripts. Some of the handwriting was difficult to decipher, with afterthoughts frequently scribbled in the margins. Whenever the matter of why Reb Kasriel Dan did not bring out a book of his own came up, he would say, "There are quite enough books, thank the Lord, without mine. Let Jews abide by what has been written until now."

One of his grandfather's pithy Bible interpretations occurred to the Rabbi. "It is written in Psalms that when the Messiah comes, 'all the trees of the forest shall sing before the Lord who comes to judge the world.' The question that arises is: Why should the trees sing? What concern is it of theirs? The answer is that by the time the Messiah arrives, authors will have written so many volumes that books will supply the necessary fuel for stoves. Thus there will no longer be any need to burn wood, and the trees will rejoice at having been spared."

That was all very well, but what Shabsai Getsel had done was so heinous that the Rabbi for weeks on end now was like a man obsessed. The young fellow had copied whole sections of the Rabbi's manuscripts and had them printed under his own name. That was theft plain and simple. The Rabbi could not believe that Shabsai Getsel was capable of such behavior, and he was still trying to think up some excuse on Getsel's behalf.

Yet the more the Rabbi compared his own manuscripts with Shabsai Getsel's printed book, the more astounded he became. The Rabbi realized that Shabsai Getsel knew himself to be safe against exposure. He could be sure that the Rabbi would not stoop to shaming another man even though that man had sinned. Besides, Shabsai Getsel was also the son-in-law of Reb Tevia, the warden of the congregation, who had many relatives in Machlev. To bring the matter into the open would cause a scandal, and profanation of the Holy Name.

But what had Shabsai Getsel been thinking as he sat copying out dozens of pages of Reb Kasriel Dan's manuscripts? Had he imagined some kind of heavenly dispensation for himself? Or was he, God forbid, a heretic who did not believe either in the Creator or in his judgment?

The more Reb Kasriel Dan pondered the matter, the more confounded he became. He grasped at his beard over and over again. It was not his habit to talk to himself, but the words forced themselves from his lips. He wrinkled his lofty forehead under his skull cap, knitted his brows, grimaced as if he were in physical pain. He paused in front of his bookcase, as though seeking an answer in the spines of the ancient volumes.

There was, of course, the fact that no man sinned unless a touch of madness entered his soul. On the other hand, that was true only of sins committed on impulse in a fit of rage, even if one went so far as to steal, or, God forbid, to commit adultery. But to sit day in, day out, week in, week out, plagiarizing another's works, was sheer wantonness. Moreover, how did Shabsai Getsel still dare to look Reb Kasriel Dan in the face?

The whole thing was a riddle. Reb Kasriel Dan called out to himself and to the world at large: "The End of the Days is at hand!" Was not this event similar to those described in the sotah tractate when it speaks of the omens preceding the coming of the Messiah: "In the Messiah's footsteps brazenness will grow, prices will soar, the vine will bear fruit, but wine will be dear. Idolatry will become heresy practiced with impunity. . .And the wisdom of the scribes will be dulled, while those who fear sin will be held in contempt; and truth will be absent. Boys will mock their elders, and the aged will rise before youth. . ."

"Have things really gone so far?" the Rabbi asked himself.

The Rabbi knew he ought not to be wasting so much time on this matter. His duty was to pray, study, and serve the Lor. This brooding over Shabsai Getsel led only to vexation. It robbed the Rabbi of his sleep, so that he had difficulty in concentrating on his pre-dawn studies. He had even vented his bitterness on his wife. He must keep the whole business hushed up. Certainly now he would have to give up any idea of publishing his own writings, for that would set tongues wagging and result in gossip and accusations.

"Who knows?" thought the Rabbi, "perhaps this is Heaven's way of preventing the publication of my works. But was this reconcilable with free will which is granted to all men?"

The door opened and in came Shabsai Getsel.

Outwardly there was nothing unusual in this. Shabsai Getsel had been coming to see the Rabbi for years, and still acted the part of pupil. Indeed it was Reb Kasriel Dan who had ordained him the year before. But now the sight of Shabsai Getsel alarmed the Rabbi.

"I'll not utter a cross word, Heaven forbid, nor make any insinuations," Reb Kasriel resolved. He forced himself to say, "Welcome, Shabsai Getsel!"

Shabsai Getsel, short, swarthy, with pitch-black eyes, black eyebrows and a little black beard, was wearing a fox coat, with foxtails dangling from the hem; a sable hat was perched on his head. He trod softly in his fur-lined top-boots. He applied two fingers to the mezuzah on the doorpost and kissed them. Carefully he removed his fur coat and woolen scarf, remaining in his caftan.

The Rabbi indicated a chair at the table for Shabsai Getsel and seated himself in his armchair.

Reb Kasriel Dan was taller than Shabsai Getsel. From under his white bristly eyebrows, a pair of grey eyes peered forth. He was wearing a satin robe, breeches, half-shoes and white knee-lenth stockings. The Rabbi was barely sixty years old, but looked closer to eighty. Only his gait was still firm, and his gaze piercing. Whereas Shabsai Getsel did everything with deliberation, the Rabbi moved with haste. He opened a book and promptly closed it again. He shifted pen and ink forward and drew them back.

"Well, Shabsai Getsel, what's the news?" he inquired.

"I've received several letters."

"Aha!"

"Would you like to see them?"

"Yes, let's have them."

Reb Kasriel Dan knew in advance what letters these were. Shabsai Getsel had sent copies of his book out to various rabbis, who had written back praising his work. He was already being addressed as "The Great Luminary," "The Living Library," "The Uprooter of Mountains."

The rabbis were eloquent in expressing their pleasure in his exegeses, describing them as being "deep as the sea," "sweet as honey," "precious as pearls and jewels."

As the Rabbi read the ornate scripts he prayed to God to preserve him from evil thoughts.

"Well, that's fine. 'A good name is better than good oil,'" he declared.

Suddenly, the Rabbi saw it all. He was being tempted. Heaven was testing him to see how much he could stand. One false move and he would fall into the trap laid for him by Satan. He would sink into hatred, sorrow, fury, and who knows what other transgressions. There was only one thing to do: keep his lips sealed and his brain pure. Most assuredly, Shabsai Getsel had erred; but he, Reb Kasriel Dan, was not the Lord of the Universe. It was not for him to pass judgment on a fellow man. Who could tell what went on in another's heart? Who could measure the forces which drove flesh and blood to vanity, covetousness, folly? Reb Kasriel Dan had long since come to understand that many people were made half-mad by their passions.

The Rabbi took out his pocket handkerchief and wiped his forehead.

"What good errand brings you here?"

"I'd like to take a look at the responsum you wrote to the Rabbi of Sochatchov."

Reb Kasriel Dan was about to ask whether Shabsai Getsel was preparing another book. But he stopped himself and said: "It's in the drawer of the commode. Wait, I'll fetch it."

And the Rabbi went into the next room where he kept his manuscripts. He soon returned and handed Shabsai Getsel a copy of the responsum.

II

Shabsai Getsel remained with the Rabbi for several hours. No sooner had he left than the Rabbi's wife came in.

Reb Kasriel Dan saw at once that she was angry. She swept into the room, the hem of her dress swishing over the floor. The tassel on her bonnet shook. Her narrow deeply-wrinkled face was paler than usual. Even before she reached the table at which her husband sat, she began shrieking: "What does he want here, that worm? Why does he spend entire days here? He is your enemy, not a friend! Your worst enemy. . . !"

Reb Kasriel Dan pushed his book away.

"why are you screaming? I can't show people the door."

"He comes here to spy, the hypocrite! He wants to sit in your chair! May he never live that ling, dear Father in Heaven! He's inciting everybody against you. He's in league with all your enemies . . . !"

Reb Kasriel Dan pounded his fist on the table.

"How do you know?"

The old woman's narrow chin, sprouting a few white hairs, began to tremble. Her bloodshot eyes, embedded in pouches, flashed angrily.

"Everybody knows, except simpletons like you! Apart from that Talmud of yours, you're blind, you don't know your hands from your feet. He's determined to be rabbi here. He's produced a book and sent it out to everyone. You scribble a whole lifetime, and nothing comes of it. But he, a young man, is already famous. Wait until they throw you out and appoint him in your place."

"Let them! I must get on with my studies."

"I'll not let you study! What comes of all your learning? You get paid eighteen guldens a week. Other rabbis live in comfort, while we starve. I have to knead the dough with my own crippled hands. Your daughter does the washing, because we cannot afford a washer-woman. Your robe is worn through. If I didn't patch and mend every night, you'd go about in rags. And what's to become of your son? They promised to make him your assistant. It's two years since they promised, and not a penny has he seen."

"Is it my fault if they don't keep their word?"

"A proper father would do something for his child. He wouldn't allow the matter to drag on and on. You know the communal busybodies, you know they can't be counted on. Let me tell you something," the Rabbi's wife said, changing her tone. "They're going to appoint Shabsai Getsel as your assistant. And when your time comes—a hundred years from now—it will be he who steps into your shoes. As for Pessachia, he'll be left without bread."

She uttered the last words in a hoarse shriek and clenched her hands into tiny fists. Everything about her was aquiver: her bonnet, her earrings, her sunken mouth in which not a single tooth remained, her empty double chin.

Reb Kasriel Dan watched her with grief. He pitied his son who for these past twenty years had not been able to find himself a living and had to be supported by his father. Reb Kasriel Dan was afraid that his wife was about to suffer an attack of gallstones—inevitably they came when she got overly excited. Indeed the moans that presaged the first spasms had already begun.

Reb Kasriel Dan knew full well that the town worthies had no use for Pessachia. Pessachia did not know how to flatter the elders. He held himself aloof. His appointment as assistant rabbi was constantly being deferred on all manner of pretexts. But after all, could a man be foisted on a community against their will?

This was, however, the first time that Reb Kasriel Dan cried out, "He'll not live to see the day!" But he immediately remembered that it is forbidden to curse anyone, even in thought. Out loud he said to his wife, "Stop fuming! We don't know whether it's really true or not. People concoct all kinds of lies."

"It's true. The whole town knows it. One hears about it wherever one goes. Beginning next Sabbath Shabsai Getsel is to preach in the House of Study. He's to receive twenty guldens a week; two more than you do, just to show who's the real master here."

Reb Kasriel Dan felt a void around his heart. "Like Absalom rising against David," flitted through his mind. "May he share Absalom's fate."

Reb Kasriel Dan could no longer contain his ire. He lowered his head, his eyelids dropped. After a while he roused himself.

"Heaven's will be done!"

"Ay, while you sit with folded hands doing nothing, others are busy. In Heaven, too, you're of no importance."

"I have not deserved better."

"Old fool . . . !"

Never had Reb Kasriel Dan heard such language from his wife. He was sure that she would soon be sorry for what she had said. But suddenly he heard her gulp and suppress a wail. She began to sway as though she were about to fall. Reb Kasriel Dan jumped up and caught her by the arms. She trembled and moaned. He half-walked, half-carried her to a bench. In his alarm he called for help.

The door opened, and in ran Teltsa Mindel, the Rabbi's divorced daughter. Teltsa Mindel's husband had turned hasid and gone to live at the court of the Wonder-Rebbe of Belz, from where he had sent her a bill of divorcement. When Shabsai Getsel, as a yeshiva student and orphan, first came to board and study with Reb Kasriel Dan, the townsfolk assumed he would marry Teltsa Mindel, despite the fact that she was several years his elder. Reb Kasriel Dan himself had been for the match.

But Shabsai Getsel had instead become betrothed to the daughter of Reb Tevia, a rich man and leader in the community. Reb Kasriel Dan had borne his pupil no grudge. He had officiated at the wedding. When the Rabbi's wife had railed against Shabsai Getsel, calling him a hypocrite, and a wolf in sheep's clothing, the Rabbi had scolded her and reminded her that matches were made in Heaven.

The incident of the book and now Shabsai Getsel's attempt to take Pessachia's place as assistant rabbi could not be forgiven so easily. Reb Kasriel Dan shot a quick glance at his daughter and ordered; "Put your mother to bed. Heat up a warming-pan. Call Feitel the leech."

"Don't drag me! I'm not dead yet!" cried his wife. "Woe is me! Alas and woe for all that has come upon me!"

Reb Kasriel Dan again looked toward his daughter. It seemed such a short time since she had been a little girl, since Rab Kasriel Dan played with her, seated her on his knees and rocked her up and down on an imaginary "coach ride." Now there stood before him a woman with a grubby kerchief on her head, misshapen slippers on her feet and a soiled apron. She was short like her mother, had yellow eyebrows and freckles. There was a silent dejection in her pale blue eyes, the misery of an abandoned woman. She was getting fat. She looked older than her age.

Reb Kasriel Dan had had little joy in his children. Several had died in infancy. He had lost a grown son and a daughter. Pessachia had been a boy prodigy, but after his marriage he had grown aloof and taciturn. It was impossible to get a word out of him. He slept by day, and stayed awake at night. Pessachia had immersed himself in the Cabala.

Was it any wonder that the community rejected him? Nowadays a rabbi needed to be businesslike, to know how to keep accounts and even speak a little Russian. Reports had reached Reb Kasriel Dan that rabbis in the big towns themselves dealt with the authorities, and went to Lublin to see the Governor. They enjoyed the hospitality of the wealthy. One rabbi had actually published an appeal to Jews calling on them to settle in colonies in the Land of Israel where they would speak Hebrew every day, not only on the Sabbath. Conferences were being called, newspapers were being read. Machlev was a blind alley, cut off from the world.

Just the same, why should Shabsai Getsel who had a rich father-in-law, take away a poor man's living?

Mother and daughter, taking tiny steps made their way out of the room. Reb Kasriel Dan began to pace back and forth.

"The wicked haven't taken over yet," he murmured to himself. "There is a Creator. There is Providence. The Torah is still the Torah. . .".

Reb Kasriel Dan's thoughts reverted to Shabsai Getsel's book. As a result of his plagiarism, the only thing that remained for the Rabbi to do with his own works was to put them out of reach once and for all. Otherwise they would be found after his death, and Shabsai Getsel would be discovered and shamed, or it could even happen that Reb Kasriel Dan would be suspected of plagiarizing from the younger man. But where could he hide the manuscripts so that they would not be found? The only thing to do was to burn them.

Reb Kasriel Dan glanced at the stove.

"After all, what difference did it make who the author was?" The main thing was that the commentaries were published and would be studied. In Heaven the truth was known.

III

The Rabbi lay in bed all night without closing an eye. He recited "Hear O Israel" and then pronounced the blessing "Causing sleep to descend," after which one is not supposed to utter a word. But sleep would not come.

Reb Kasriel Dan knew what his duty was. The biblical injunction stated, "Thou shalt rebuke thy friend and not condone a sin in him." He should summon Shabsai Getsel and bring his grievances out into the open. What would be the use? Reb Kasriel Dan could already hear the other's slippery excuses. He would play the innocent, shrug his shoulders, insist he was being pressed by the congregation to accept the office. As for the manuscripts, the Rabbi no longer possessed them. They had all gone up in smoke. Reb Kasriel Dan tossed from side to side. He either froze under the elderdown, or became flushed with heat. When he was not thirsty, he felt the need to urinate. He had put on fresh underwear, yet he itched. His pillow and mattress although made of down were as hard to his head and back, as though someone had placed stones in the bedding.

Frenzied thoughts came to him, of the sort that jeopordized his chances in the Hereafter. Who knows? Perhaps the heretics were right, perhaps neither Judge nor Judgment existed . . . Maybe Heaven, too, sided with the strong. Was it not written in the Talmud that, "He who is stronger, to him shall victory go...". Maybe that was why the Jews Maybe that was why the Jews suffered exile, because they were the feeblest among the nations. Maybe the slaughter of beasts was permitted simply because man was clever enough to wield a knife. It might even be that the strong sat in Paradise while the weak fried in Hell..."

"I'm headed for perdition," Reb Kasriel warned himself. He placed his hand on his forehead. "Father in Heaven, save me...I'm sinking, God forbid, into the infernal depths..."

The Rabbi sat up so abruptly that the boards under his mattress creaked.

"Why do I lie here allowing the evil spirits to tear me to pieces? There's only one remedy—the Torah!"

The Rabbi dressed hastily. He lit a lamp and entered his study. Shadows wavered on the wall, on the crossbeams. Though the stove was stoked up, Reb Kasriel Dan's teeth chattered with cold. Normally on rising before dawn he would light the samovar and brew tea; but now he did not have the energy to fill it with coals and pour water into it. He opened a book, but the letters danced giddily before his eyes. They darted about, played leap-frog with one another, changed color.

"Am I going blind, Heaven forbid?" Reb Kasriel Dan asked himself. "Or perhaps the end has come. Well, so much the better. It seems that I have lost the power to control my will..."

Reb Kasriel Dan's head slowly dropped down on his book and he drowsed off. He had, apparently, slept several hours, for when he awoke the gray of daylight lined the cracks in the shutters. Snow was falling outside.

"What have I been dreaming?" the Rabbi asked himself. "Shouting and yelling and the ringing of bells. A fire, a funeral, slaughter, all at one and the same time..." The cold ran along his spine. His legs had grown stiff. He wanted to wash his hands and say the morning prayers, but he was unable to rise to his feet.

The door opened slowly, and Pessachia came in, a little fellow with a gray face, his wide-set eyes almost devoid of eyebrows, with a roundish little beard which was usually yellow, but which on this wintry morning looked like gray cotton-wool. Pessachia did not walk but shuffled in his slippers. His caftan was unbuttoned revealing the long ritual fringes and shabby trousers tied with tape. His shirt was wide open at the neck, and his skullcap was covered with bits of feather down.

"What do you want?" the Rabbi asked.

Pessachia did not reply immediately. His yellow eyes blinked and his lipso twitched like those of a stutterer.

"Father!"

"What's the matter?"

"Shabsai Getsel is ill... very ill...Collapsed...He needs mercy..."

Reb Kasriel Dan felt a pang all the way from his throat down to his intestines.

"What's wrong with him?"

"They called the doctor... They don't know...His wife has come to ask you to pray for him..."

"What value have my prayers? Well, leave me!"

"Father, his mother's name was Fruma Zlata..."

"Very well..."

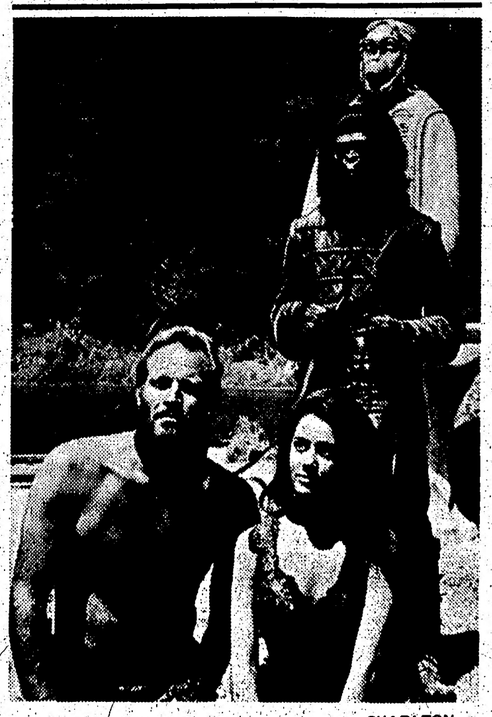
Pessachia went out. The Rabbi noticed that his son was limping. "What's happened to him," Reb Kasriel Dan wondered. "He doesn't look well, either."

Reb Kasriel Dan closed his eyes. The reason for Shabsai Getsel's sickness was clear enough. The Rabbi's involuntary curses was to blame. A verse from the Book of Proverbs came to his mind: "Nor is it proper for the righteous to mete out punishment." Even calling himself righteous in his thoughts made the Rabbi feel ashamed. I the Rabbi feel ashamed. "I, a righteous man? A man with evil power like Balaam the Wicked!"

The Rabbi began praying for Shabsai Getsel: "Lord of

Continued on Page 8

THE MORE THE BETTER. - Jack Dombrow of the Tzosmerer Friendly Association elatedly reacts to a large gift to the UJA-IEF.



NEW SHOW. - The above scene shows CHARLTON HESTON in the motion picture, PLANET OF THE APES. The movie is in DeLuxe color and Panavision and opens Thursday, April 11th, at Toronto's IMPERIAL, a Famous Players Theatre.

HUMAN RELATIONS

Just romance

by Dr. Rose Franzblau

QUESTION:

My daughter, 20, an only child, married 2 1/2 years ago and lives in a city close by. We have always had a tremendous relationship.

During her adolescence we quarrelled like mad. She was fresh, disobedient about curfew, etc., but it made no difference in our love for each other. We are both interested in civil rights, poetry, analysis of our motives, and our relationships with each other.

However, her husband is extremely jealous of our relationship. Now, I see her infrequently, every two or three weeks, and this winter when I lived down South I saw her only twice.

She consulted an expert who told her she was too attached to me and we must "give each other up." How do you stop a twenty-year relationship of love? I call when her husband is not around. We are not natural with each other any more — polite, but strange.

My son-in-law is very fond of my husband whose attitude toward our daugther is very different. He loves her, but he is not interested in what she thinks or does, so he is no threat to my son-in-law.

ANSWER:

An only child is often a lonely child, but almost as often, the mother of an only child feels isolated and alone. When they go off with friends or engage in activities leaving their child alone, they feel guilty. As a result, some such mothers take their child with them wherever they go. They expect their friends to behave like additional parents or siblings to their little one. As the youngster becomes older, the parent tries to include her in her adult activities, and treats her as one of the crowd.

However, being included in the world of adults before she has reached adulthood is not an advantage for the youngster. She feels the parent's love as a too great attachment and dependence on her. When a mother becomes the daughter's best friend, it keeps the daughter from having best friends her own age or bringing her peers into her home.

The daughter inevitably sees her mother as a competitor and a rival, and the mother all too often gives the youngster grounds for this attitude. At parties, such a mother may socialize with the youngsters and act like one of the crowd, to show how "in" she is. The daughter feels that she can never win out against such an attractive and experienced female.

Your daughter's husband, by standing up for his rights and for their right to build a life of their own as a couple, is perhaps talking both for himself and his wife's father. He is telling you that the proper person with whom your interests should be shared is your husband.

The fact that your daughter married so young may be an indication that she had to get away from you and your mutual dependence in order to be a person in her own right.

It is not jealousy, but love for his wife that gave her husband the strength to fight for her liberaiton. You are not being asked to break with your daughter but rather to break away from your dependence on her, so that a good and healthy mother-daughter relationship can be established. Your daughter wants the freedom to grow on her own at her husband's side, as his wife and the mother of his children, rather than as your ever-loving bosom companion. Your son-in-law is well within his rights when he doesn't want to have to compete with you for the love of his wife.

There are women your own age everywhere who are interested in the arts, who work for causes, who help the underprivileged or handicapped. These are the people with whom you should associate.

When you and your husband have built a life of your own, you will not call on your daughter to fill all the voids in your life which now exist. They will then welcome you into their home and will enjoy spending time with you. You will each be sharing the different interests and experiences you are having, and will make different and more stimulating contributions when you discuss what you have learned or done.

This cannot help but improve the relationship and allow it to settle into a proper mother-daughter and mother-in-law son-in-law pattern, without the jealousies and hostilities which now plague all of you.

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Monday begins the first week's production at O'Keefe Center of the National Ballet of Canada, with Cinderella as a starter. The beautiful fairytale will be performed the entire week till Saturday, the 20th. The following week sees a repetition by popular request: Swan Lake, produced by Danish danseur-choreographer Erik Bruhn. Whole sections of the traditional Tchaikovsky score were scrapped and replaced with music resurrected from the composer's original manuscript. The freshness and daring of the present interpretation makes its mark in ballet history.

LONG PLAYING RECORD

Spring Thaw, commencing this Monday at the Royal Alexandra Theater and playing for one month, has played to date, in 35 cities on its longest coast to coast tour ever. Capacity has been 83%; more than half of these cities were sellouts.

Advance box office here has reached the $45,000 figure; daily sales are growing steadily. Proceeds on opening night (for the Help a Child campaign) go to: Care of Canada; Foster Parents Plan; Unesco Gift Program; Oxfam of Canada; Ontario Unicef Committee; Canadian Hunger Foundation; Canadian Save the Children Fund. Tickets are available at the box office of the theater.

DIRECTOR SCORES

Arthur Miller's, A View from the Bridge, at the TWP Theater, 12 Alexander Street, is New York director Mitchell Nestor's second Toronto production in six months. He was highly acclaimed for his direction of the very successful production of Fortune and Men's Eyes which went to Montreal following the Toronto engagement.

Last Sunday Mr. Nestor lectured on the Stanislavski Method prior to the evening performance.

THRILLS THE YOUNG

The Dandy Lion, which performs to capacity audiences of tots (and parents) at the Colonnade every weekend, clings to the top of shows. To recapitulate the cast: Tammy is played by Diane Stapley; Ringo, by Ron Chudley; Winnie, by Barbara Franklin; Clown, by Leslie Carlson; Andrew, by Andrew Kilpatrick; Lion, by Adrian Pecknold; Dalton, by Tony Moffat-Lynch; Drummer, George Natchosoff; pianist, Charles Pope.

END IN SIGHT

All good things come to an end some time or other. You're a Good Man, Charlie Brown, playing all season at the Playhouse Theater, ends its successful run in two months. Show continues until May 26th.

Since January, an all-Canadian cast has taken over: Grant Cowan plays Snoopy; Alan Lofft is Charlie Brown; Marylu Moyer portrays Patty; Blaine Parker as Schroeder; Derek McGrath has the role of Linus; Cathy Wallace plays Lucy. Music and lyrics were written by Clark Gesner; director, Joseph Hardy.

Charlie Brown continues to play to capacity audiences.

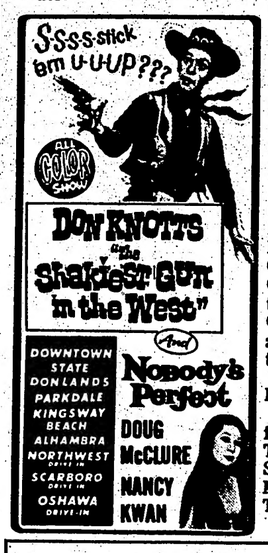
DANCE GROUP

London, (JCNS) - For his Bath Festival in June, Yehudi Menuhin has invited the Batsheva Dance Company from Tel Aviv. It will be their first visit to Britain. This important dance group, which works in the modern Martha Graham style, was founded and is financed by the Baroness Batsheva de Rothschild, the presiding genius of the dance in Israel.

The baroness, who has her home in both Tel Aviv and Paris, told the JCNS Ballet Critic during a visit to London of her three new ventures in Israel. The first is the formation of a ballet school in Tel Aviv where the teaching will be based on the pure classical style (as distinct from the modern movements of the Batsheva company).

The next venture is the foundation of a second ballet company, the Bar-Dor Dance Company, to be linked with a repertoire of ballets mostly in the classical style.

And the third is the building of a new theatre in Tel Aviv, associated with the new ballet school and seating 370 people - so that there will be a nexus of classical ballet - school-troupe-theatre - in the city.



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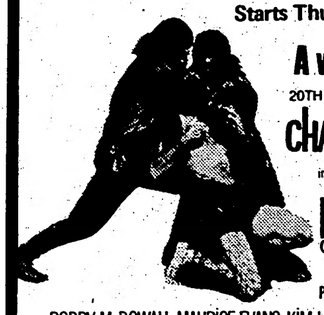

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WANTS TO BE A NURSE. Pat Armstrong, who confides a little girl's wish, in Spring Thaw '68, commencing at Toronto's Royal Alexandra Theater this coming Monday, April 15th, for one month.

TOUCHING THOUGHT

A man touring Europe sent back to his son a picture postcard which bore the following message: "Dear Son: On the other side you will see a picture of the rock from which the Spartans threw their defective children. Wish you were here! Dad."

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the lively arts

by D. COHN

● Montreal actress Eda Zimler plays the role of a little Orphan Annie dreaming about looking like Twiggy. The film, just fifteen minutes long, was made by Al Waxman of Toronto and is called, Twiggy. Laughs Eda, "The feature is called Twiggy because the girl I play has a European father who has an accent and says, 'So you vant to look like Twiggy.'"

Though Eda enjoys the stage and has been acting ever since she was four, her real ambition is to have a full time career in films.

She comes to Canada via Russia, Poland and Sweden. During her first years in Montreal she acted extensively with Yiddish theater groups. "The literature is tremendous," she says, "but there aren't many theater troupes. I hope if I go to New York to play in off-Broadway Yiddish productions. But I'm really interested in films.

● Walter Pidgeon plays Florenz Ziegfeld, the Broadway showman with the golden touch, in Funny Girl, the musical which casts Barbra Streisand as Fanny Brice.

Barbra Streisand, according to Pidgeon, "is the dogondest dame I've run across in I can't remember when. Her talent is just incredible — what a sense of comedy! She can do wonders with a slight turn of the head, a twist of the hand.

● Danny Kaye just left Israel after a three-and-a-half-day visit during which he entertained hospitalized troops. He returned to Paris where he is starring in the role of the ragman in The Mad Woman of Chaillot.

● Britt Ekland is busy denying rumors of a breakup in her marriage with Peter Sellers, who isn't the easiest husband in the world.

● Zero Mostel is in Dallas, Texas, "which isn't a cowtown anymore since they (turtlenecks) turn up on men everywhere."

Burgess Meredith considers Dallas a cosmopolitan town, which, says Zero, "means there's Jews here."

Zero doesn't really need writers; he can make up his own material as he goes along. On "Jewish black power": "Schwartze Yidden, komm mit mir (Black Jews, come with me)!", he cries, speaking an incredibly funky sort of Negro Yiddish.

HERE COMES THE NAVY. - Canadian Concerts and Artists brings to Toronto The Soviet Navy Ensemble of the North Sea, part of which is seen performing. The group, founded in 1940 and consisting of handsome young men all in active service, appears in dazzling blue and white uniform offering an unforgettable evening of Russian songs, dances.

The Soviet Navy Ensemble will be at Toronto's Maple Leaf Gardens, Wednesday through Saturday, May 1st through 4th, 8:30 p.m., and Sunday, May 5th, matinee (2:30 p.m.) and 7:00 p.m.

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My Credo

WHAT JERUSALEM MEANS TO AN ARAB

by Atallah Mansur

No one, even with a rich, eastern power of fantasy and a tendency to hyperbole, can imagine the strength of the spiritual content wrapped up in the name Jerusalem for believers in the three monotheistic religions.

The reverence felt by these believers for the glory and sanctity of Jerusalem does not need to be described or explained, but it sometimes appears to the JCNS correspondent that the attitude of non-religious Arabs - Moslems and Christians - towards Jerusalem, does need clarification.

From many conversations during the past few months with Jewish friends and acquaintances concerning Jerusalem's status in Arab eyes, the JCNS correspondent has gained the impression that many of them, at any rate, are totally unacquainted with the many-sided relationship of the Arabs with Jerusalem.

Like Judaism, Islam is a mixture of religion and nationalism. In other words, in the eyes of an Arab, even a Christian or a non-believer, Islam is a part of his national cultural tradition, in exactly the same way as Judaism forms an integral and important part of the national culture tradition of the Israeli, whether he is a Marxist and/or an atheist.

The Arab is a nationalist - as the Israeli is a nationalist - because, without the Moslem religion, which united and cemented the desert tribes of the Arab Peninsula, he would not have written that page of human history which, even today, gives the Arabs such a feeling of shared pride in their common past.

It is this past which is the inspiration of the unity in wide circles, in the hope that this unity will bring a return of the days of past splendor.

At this point, it is imperative to indicate the Moslem religious reason for the holiness of Jerusalem as far as part of Arab national impulses are concerned.

The fact that Awal el Koblatin and El Haramin Wattalet - the first place towards which one turns in prayer, and the third most holy (mosque) are both in Jerusalem, make the city one of the most holy of places in Moslem eyes, third in importance after Mecca and Medina.

But the fact that Arab history is full of references to Jerusalem and details about it (ever since the entry into the city of the Caliph Omar el Khatab at the head of his armies) emphasizes very strongly its religious-national status.

The history books I studied when I went to a Government school in the days of the British Mandate in Palestine, narrated that the Moslem Arab conqueror of Jerusalem paid a courtesy visit to the Church of the Holy Sepulchre in the company of the Patriarch of Jerusalem and that, at the hour of Moslem prayer, the conqueror-guest asked permission to pray.

His host, the Patriarch, offered him the use of the church. The Caliph refused, saying: "If I pray here, the Moslems will come and expropriate your church, on the grounds that it has become holy to them." His host led him beyond the boundaries of the church and the ground on which it stands, and the Caliph prayed there. This is where the Mosque of Omar stands today.

This tale of a good-hearted Caliph who could rise to such heights of noble-mindedness and concern for the religious feelings of the inhabitants of a city he had conquered, had been retailed to me many times during the nine months since the end of the June war.

Arabs living in Jerusalem, as well as in other cities and towns, have asked me to tell Jewish readers about the good example set by a son of the desert - honest and tolerant - who exemplified one of the highest aspects of the Arab Moslem cultural tradition.

My reply to my Arab brothers was that there was no need to convince me of the need to explain the history and culture of the Arabs, which only somebody with his mind made up in advance would refuse to admit contained outstanding chapters of tolerance and generosity.

However, I continued, the tragic truth is that Jewish readers know from first-hand sources, that no Arab State today conducts itself with propriety towards its Jewish minority.

Saudi Arabia, which has no Jewish minority, categorically forbids any Jew to enter its territory, and the fact that, for 20 years, the Jordanians refused to allow Jews to visit the Western Wall does not help me.

"Just the same," an Arab acquaintance from East Jerusalem told me at the end of a conversation on the subject, "it should be pointed out to the Israelis that they could show some tolerance and generosity."

He complained about the street signs, which are in Hebrew and English only, and about the bus and parking signs, as well as about Government and public offices, where, he said, Arabic was discriminated against in favor of Hebrew - even in the central post office.

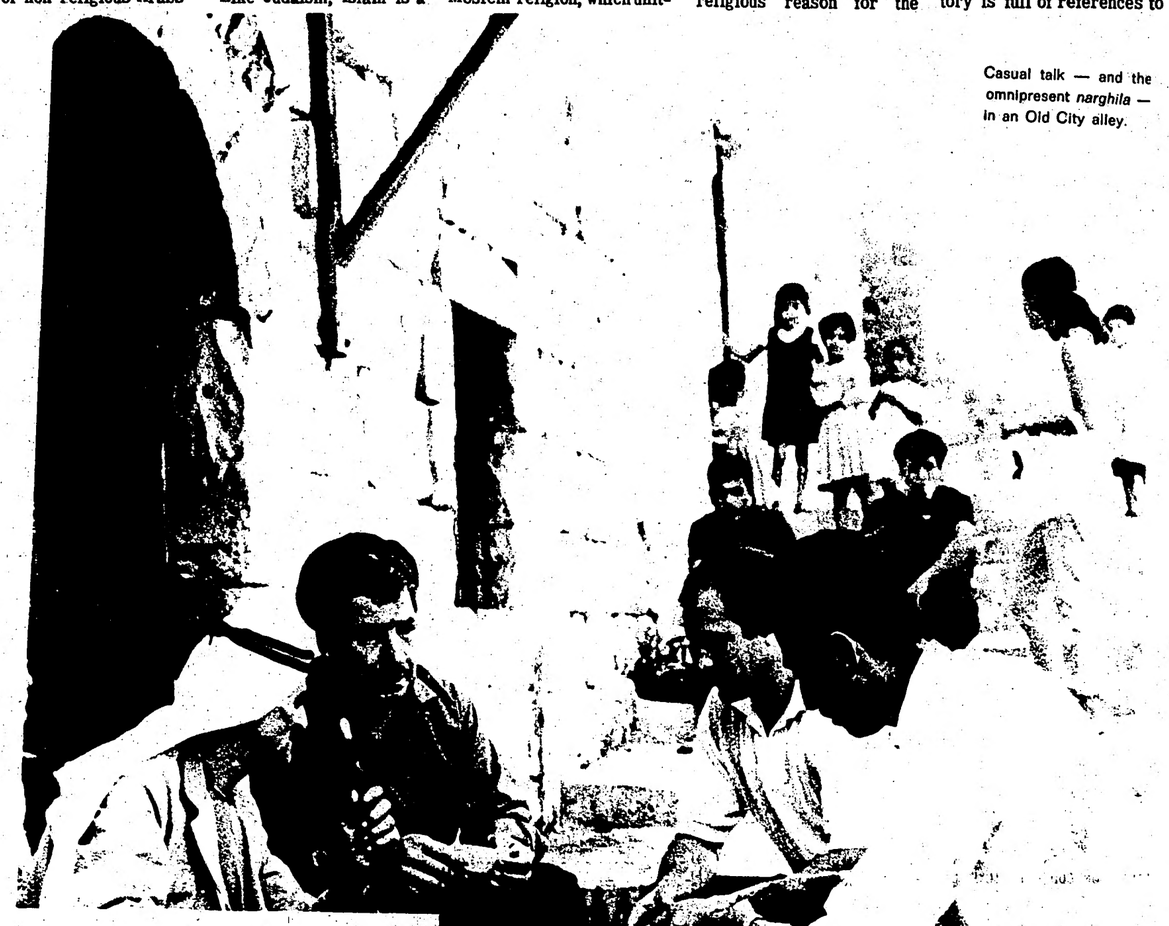
Arabic, he said, was not used in the city, and Arabs were made to feel like strangers.

Generally speaking, he was right, the JCNS correspondent told him, and the demand for Arabic to be used was justified, particularly since Israeli law laid down that Arabic was one of the official languages of Israel. The Jerusalem municipality had decided to use Arabic as an official language, and it could be hoped that other institutions, Government and public, would follow suit.

"This is a national, emotional, traditional matter," said my acquaintance, "Jerusalem is no longer an Arab city. It is a very important and very sensitive city."

A Jewish friend commented: "It seems to me that the presence of an educated and sensitive middle class in East Jerusalem is the reason for the widespread touchiness."

For myself, I feel that the presence of this middle class is connected with religious and national factors, and that all three form the reason for the exaggerated sensitivity in Jerusalem, which should be given attention.



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BOCHNER, CHARLE A. — On April 4th, late of 457 Lytton Blvd.

CERESNE, PREVA. — On April 4th, late of 55 Garthdale Ct.

LAZAROVITCH, FANNY. — On April 4th, late of 74 Oxford St.

LUCKI, LEON. — On April 6th, late of 168 Dewborne Ave.

MANELL, JOSEPH. — On April 2nd, late of 54 Wenderley Dr.

ROSEN, MEYER. — On April 3rd, late of 3240 Bathurst St.

SLIMER, PHILIP. — On April 1st, late of 595 Brookdale Ave.

TEPPERMAN, SOPHIE. — On April 7th, late of 183 Montclair Ave.

WOLKOWICZ, MOSES. — On April 8th, late of 31 Borden St.

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BARON, SAM. — On April 3rd, late of 38 Sunnyside Avenue, Westmount.

BETTER, DAVID. — On March 31st, late of 2535 Nantel, St. Laurent.

BORENSTEIN, MOSES. — On March 30th, late of Montreal.

BURKE, JACK. — On April 1st, late of 4750 St. Kevin.

COHEN, FANNY. — On April 2nd, late of Montreal.

DALFEN, BEN. — On March 30th, late of 4682 Fulton.

ENGEL de JANOSI, KARL L. — On March 30th, late of 5025 McDonald Ave.

GOODMAN, FANNY. — On April 3rd, late of Montreal.

MENDELS, EDWARD. — On March 30th, late of Montreal.

PERELMUTTER, MORLEY. — On March 30th, late of Nova Scotia.

PERRAS, NORMAN. — On April 3rd, late of Montreal.

POSNER, GABRIEL. — On April 2nd, late of 1423 Vendome St., Chomedey

RASMINSKY, ANSEL. — On March 31st, late of 79 Manuel Drive, Dollard des Ormeaux

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race riot

Continued from Page 4

erner and you find a Southerner", my husband morosely remarked.)

Right: to do them justice, the whole class refused to go. But the damage had been done. The Negro knew why nobody was going to the Fireside Chat. If someone teaching in a respectable centre for higher education behaves like that -- and gets away with it -- what is somebody colored, aged 18 and clearly very bright or he would never have got there (a Negro getting into that sort of university is the equivalent of somebody with a cockney accent getting a commission in the Royal Navy -- you have to be bloody extra good to make it), what is this young Negro to think -- of the institution, the people who teach in it, and the society that supports this situation?

Well, then; what about all these Christian sects? At a large party one evening, I was accosted by a young couple who said that they wanted to come and see me some time about a problem. (I can't explain this suggestion; it was simply made.) They said that they were practising Christians; I don't hhink they told me what kind: their problem was that Nevroes were not allowed in their Church; they had protested several times about this, because they felt that Christ had not envisaged or intended such segregation; none of His teaching fitted this view and therefore they felt that they had to leave their Church and did I agree with them?

The points about this are that nobody else said anything of the kind to me, with the inference also that there really was nobody for them to say it to; they were falling back upon a total stranger.

I think it is necessary to say here that I am talking about a very reactionary -- and uneducated -- society. To teach Darwin in Tennessee was illegal until a very few years ago. I lectured once, largely about contemporary fiction in the English language, and the chief, indeed, almost wholesale reaction was "what a lot you know" -- a reaction that would make any sane acquaintance of mine snort. This response came from people who taught, not people who were at that university to learn.

In the four and a half months we met a fair cross-section of white people in Nashville. We made only two lots of friends (excepting Northern importations -- damn Yankees whom we'd known before) and with them, at least, we could argue, and did not have carefully to think before we spoke.

Even so, with one very intelligent man I remember a prolonged argument in which he was defending the progress of emancipation, and we were pressing him on what these freedoms amounted to. We could get no more from him than the following: 10 years ago the Negro could ride only in the back seats of public buses; now, he could ride in any seat; he might not feel comfortable about it, but it could be done.

I have tried to confine myself to the positive statements and responses that we encountered during this short time. There is not room here for the lies, the lip-service to liberalism, the awful smarmy stuff that is an insult to any intelligence at all. I can't be bothered with it, in the same way that there is not room here to describe the sharp contrast in social circumstances between Negroes and whites that was immediately, and then continuously, apparent in Nashville.

Nobody living there could possibly give credence to the "it's all getting better all the time -- all right really" stuff. Starting at the emotional top of the local pyramid there are the mad ones: the "shoot me a nigger, let's celebrate" ones. But then, and truly more frightening, are all those people who have genuinely been indoctrinated and do not want to discover or change anything. They know, you see, that the Negro is a different (and inferior) creature.

But before we get too smug about this, let's remember that it is the attitude that very many men hold about many women: the rationalizations are equated with inferiority, and as anybody in the least interested in eugenics knows, you can breed and condition people to almost anything.

So: the untimely, disastrous tragic death of Dr. King has what effect in Tennessee? The young Black Power group are going to say that they told everybody so; what good could an old-fashioned, liberal Uncle Tom expect to do? They may, none the less, try to use Dr. King as a martyr; but other people will do that anyway; anybody who dies during the process of working, without violence, for a goal such as his exposes himself to this accolade or imprecation.

Not the least homage that should be paid to Dr. King is that he knew for many years that he was continuously vulnerable to the possibility of murder. A madman, many white Southern people will say, and of course they will be right; only a madman would have done something so violently silly. They haven't thought that this act stems from many years and thousands of people whose attitude on this subject, to say the least, has not really ever been sane. It is this chronic bulk of hysterical prejudice and fear that has made such an assassination possible.

Nevertheless, the act is a violently silly one. Leaving aside what many people may have thought about Dr. King in particular and what they have thought or now think about the racial problems in the United States in general, the fact remains that the repercussions of what could be considered as the homicidal and anti-social act of some individual maniac are likely to be worldwide for a long time to come.

But it seems to me necessary to make the possibly simple point that these maniacs -- effective maniacs, at least -- are very unlikely to stem from some social vacuum; if it takes all sorts to make a world, it takes certain bits of it. Looking back on our time in Nashville, the most depressing conclusions are that this murder does not startle us, and that we can think of only three persons there whose reactions to it we would call honest, unhappy, and sane.

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EL AL OPENS NEW ROUTE TO BRAZIL

Rio de Janeiro, (JCNS) - El Al, the Israeli national airline, has been authorized to open a route to Brazil.

Reports here say that the airline is to invest some $3,900,000 in the route.

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Young man would like to share apartment with three others; call after 7:00 p.m. - 249-5718

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ISAAC BASHEVIS SINGER

Continued from Page 5

the Universe, send him perfect healing ... I have done much harm, but I do not wish to be a murderer ... I forgive him everything, absolutely and forever."

The Rabbi rose and took a Psalter from the bookcase. He located the Psalm of intercession for the sick: "Happy is he who comprehends the feeble..." It was time for the morning prayers but the Rabbi continued his argument with Providence: "I have no strength left for all these upsets. If I cannot have peace in my old age, then better take me..."

For several days Shabsai Getsel contended with the Angel of Death. At times it looked as though he were improving, but then he would have another relapse. A doctor came from Zamesc. The sick man was treated with cups, and leeches. He was rubbed with alcohol and turpentine. His mother-in-law and his wife visited the graveyard to invoke the aid of dead ancestors. Candles were lit in the House of Study. The doors of the Holy Ark were flung wide open. School children were made to recite the psalms.

Reb Kasriel Dan went to visit the sick disciple. He passed through a corridor and a drawing room, entered a carpeted bedroom with curtained windows. On a chair stood bottles of medicine. The rabbi saw an orange, cookies and sweets. Shabsai Getsel's face was livid. He murmured something, and his little beard moved up and down as though he were chewing. A pointed Adam's apple protruded from his throat. His brow was knotted as though he were considering a difficult problem.

Reb Kasriel Dan bowed his head low. This is what happens to flesh and blood. Out loud he said:

"Shabsai Getsel, get well! You are needed here, you are needed..."

Shabsai Getsel opened one eye.

"Rabbi!"

"Yes, Shabsai Getsel. I pray for you day and night."

It seemed as though Shabsai Getsel wished to say something, but nothing came out excepting a gurgling sound. After a while he closed his eyes again. The Rabbi murmured: "Be healed! In the name of the Torah...". Yet all the time he knew, with a certainty that was beyond his understanding, that Shabsai Getsel would never rise from his sickbed.

He died that same night and the funeral was held in the morning. In the House of Study the Rabbi spoke the eulogy. Reb Kasriel Dan had never wept when delivering a funeral oration, but this time he covered his face with his handkerchief. He choked over his words. Shabsai Getsel's father-in-law demanded that a copy of his son-in-law's book be placed on the bier; and thus they bore him away to the cemetery. Shabsai Getsel had left no children, the Rabbi recited the first kaddish for him.

A few days later the congregation appointed Pessachia assistant rabbi. They drank brandy, ate honeycake. Pessachia wore a new caftan, new shoes, a skullcap without feather down on it. He promised to fulfill all his rabbinical duties and to help his father lead the congregation. The elders wished him luck.

A few weeks went by. The Rabbi remained secluded during the day, delegating the handling of all ritual questions and law cases to his son. He even stopped going to the House of Study to pray. As a rule he ate one meal a day, gruel, bread, meat. Now he left his food almost untouched. On the Sabbath he sang no hymns. He no longer prepared the samovar at night. The household would hear the Rabbi striding about in the dark, sighing and talking to himself. His face grew yellow, and his beard shriveled.

All at once Reb Kasriel Dan announced that he was giving up his position as Rabbi. He requested the community to appoint Reb Pessachia in his place. He stated that he had sinned and must go into exile to do penance.

The weeping of his wife was of no avail. Reb Kasriel Dan took off his satin robe and round rabbinical fur hat. He put on a shaggy long coat and peaked cap of cloth. He said farewell to his wife, to Teltsa Mindel, to Reb Pessachia, to the townfolk. A waggoner gave him a lift to Lublin.

As he sat in the wagon, a young man noted for his insolence dared to ask the Rabbi what sin he had committed. And the Rabbi answered:

"The Commandment, 'Thou shalt not kill' includes all sins."

(ISRAEL MAGAZINE)

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Kosher L'Pesach C.O.R. 83

TORONTO WOMEN

BOOK OF THE LUNCH

Adath Israel Sisterhood will hold its first Book of the Lunch Wednesday, April 24th. Rabbi Erwin Schild will review Elie Weisel's, The Town Beyond the Wall.

GENERAL MEET

Sisterhood of B'nai Israel Beth David will hold a general meeting on Tuesday evening, April 23rd. The slate of officers for 1968-69 will be presented.

MOTHER'S DAY LUNCH

On Sunday, May 14th, B'nai Israel Beth David Sisterhood will sponsor a Mother's Day luncheon. Molly Beube will entertain.

ANNUAL MEET

The annual meeting of the Jewish Family and Child Service of Metro Toronto will take place on Monday afternoon, April 22nd. The meeting will mark the Service's 100th anniversary.

Mrs. Frances Levinson Beatman, executive director of the Jewish Family Service of New York, will be guest speaker. Topic: Family Service — a Permanent Social Institution.

MEETING

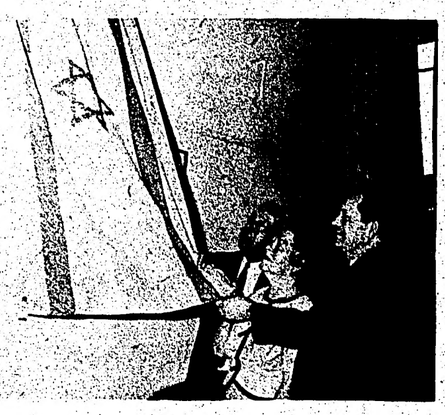
Sisterhood of Shaarei Tefillah Synagogue held a meeting recently. Mrs. E. Sugar presided. Head table guests included M. Rosensweig, M. Halberstadt, T. Miskin.

Mrs. Rosensweig spoke on: Sfad, City of Caballa. Mrs. Rasky presented a tea report. S. Zeifman introduced Rabbi B. Rosensweig who spoke on: Does the University Campus Pose a Threat to Jewish Survival?

S. Magder is nomination chairman.

SIXTH MEET

The sixth annual meeting of the Planned Parenthood of Toronto will take place Friday evening, April 26th. Dr. C. F. Bentley, dean, faculty of agriculture, University of Alberta, will speak on: Planned Families — Or Unplanned Famine.



REALIZING A VISION. - All For One Mutual Society held a successful meeting on behalf of the UJA-IEF. Seen here with the Israeli flag are, from left, Sam Monas, vice-president, Mrs. Joseph Langer, president, Ladies Auxiliary, and Saul Baker, president and the Society's UJA-IEF chairman.

KEEP SMILING

FINAL TEST

A multimillionaire was being interviewed about his selfmade fortune. "I never hesitate," he said, "to give full credit to my wife for her assistance."

"And just how did she help?" asked a reporter.

"Frankly," said the millionaire, "I was curious to see if there was any income she couldn't live beyond."

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Harry: "Haven't decided yet. I want to take a trip around the world, but my wife wants to go someplace else."

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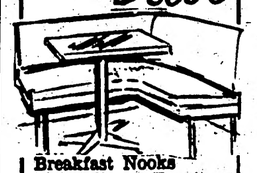

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MONTREAL NOTES

EXECUTIVE DIRECTOR

Manuel G. Batshaw has been appointed executive director of Allied Jewish Community Services, as announced by president Gordon Brown.

OBJECTIVE

Objective of the 1968 Education Maintenance Fund of Adath Israel and Young Israel Hebrew Academy is $155,000. Cochairmen of the campaign are Ben Chazonoff and Morris Pollack. Joel Sternthal is president.

COMMUNITY CONFAB

Theme of the twelfth annaul Women's Community Conference is: Tomorrow — Today's Responsibility. The conference is sponsored by the Women's Federation of Allied Jewish Community Services and will be held May 14th at Shaar Hashomayim Synagogue. Mrs. Ralph Young is program chairman.

Mrs. Theodore J. Lande is general chairman of the conference. Other chairmen are: Mrs. Julian Kotler, public relations; Mrs. Ronald Matthews, evaluation; Mrs Robert Sabler, publicity; Mrs. Reuben Brasloff, organization liaison.

ELECTION CONVENTION

The spring election convention of the AZA of B'nai B'rith Youth was held in Montreal last weekend. Theme: Yesterday — Today — and Tomorrow. Speakers included Lou Zablow of the Association of Survivors of Nazi Concentration Camps, Prof. Charles Taylor of the New Democratic Party, and Ed Zalinsky of Omaha.

ELECTION NIGHT

Sisterhood of the Young Israel of Chomedey held an election night and makeup demonstration on Tuesday night.

ANNUAL LUCHEON

Temple Emanuel Sisterhood held its closing luncheon meeting last Tuesday. Election of officers took place. Guest speaker was Mrs. Beatrice Norman Hock of Ottawa. Topic: Feminine Intrigue. Conveners were Mesdames Joel Wolfe and Harold Greenberg.

DANISH SCHOOL CHILDREN AT KIBBUTZ

Copenhagen, (JCNS) - A class of eleven children from a school in the Copenhagen suburb of Gladsaxe will be learning about life in a collective settlement at first hand.

Together with a teacher, they are to spend 14 days in a Galilee kibbutz, living and working with the settlers. The kibbutz will provide them with board and lodging, and the Gladsaxe council will pay the major part of their travelling expenses. The balance has been raised by the children themselves.

If the experiment proves successful many other non-Jewish school children will be making the trip from Denmark to Israel.

Recipe of the Week

PASSOVER TEIGLACH

3 eggs
1 1/2 teaspoons cooking oil
3/4 cup matza cake meal
1 cup honey
1/2 cup sugar
1 teaspoon ground ginger
1 cup chopped walnuts

Beat eggs until light and fluffy. Stir in oil and enough cake meal to make a thick dough. Form into rolls about 1/2 inch thick. Cut rolls in 1/2 inch pieces. Place bits of dough on a cookie sheet which has been sprinkled with matza meal. Bake at moderate, 350 degree, for 12 minutes or until lightly browned. Place honey, sugar and ginger in a large saucepan and heat to boiling point. Add baked dough and the nuts. Reduce heat and simmer gently for about 3/4 hour or until a few drops of the syrup form a firm mass when dropped into cold water. Stir carefully during cool process. Pour mixture on a moistened board and pat to an even 1-inch thickness. Cool to lukewarm. Then, using a wet silver knife, separate into about 2 dozen sections. Cool before serving.

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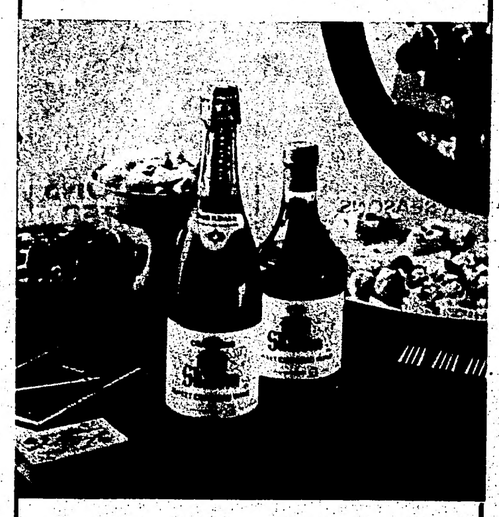

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WEAR AND TEAR

by Ruthie

I love family affairs. Don't you? One week a bar mitzvah, another week a wedding, then another wedding, throw in an engagement. Busy, busy, busy.

But who are we to complain? Don't we always say, nur oif simkhas (only at parties)?

Only, the wear and tear! What it doesn't do to your nerves!

And I don't mean the hostess' nerves. She's in a class by herself. I mean your nerves. Because if you're like me, the first thought popping into your mind is, "What'll I wear?"

Nu, if you go someplace once a month, it's no special problem. But what do you do when you're with the same people all the time?

And there's the rub. Find one person who doesn't remember what you wore the night before. You have to be a Rothschild to be able to wear a new gown every time. You can't even get away with the basic black anymore.

How lucky for someone who owns a dress shop.

• • • • • • • • • • •

Which reminds me. Why can't my husband be in a business where I can take advantage?

Ned's a white collar worker. So in every pocket I find (yes, I hunt too) paper clips, memo pads — junk like that.

So, okay. I use the pads to jot down grocery orders, as a reminder to the kids when I've given up talking my lungs out. But a bargain I wouldn't call it.

Like, how convenient if your husband has a fruit and vegetable market. Can you imagine the money you save?

And groceries, if you have that! You can use your weekly allowance just on personal things, like splurging on unessentials.

With all the meat my family consumes, sometimes I wish we had a butcher shop.

My uncle, he should rest in peace, was a butcher. And everytime he visited us, he brought loads of steaks and I can't remember what else.

Papa used to think he was cheap; the meat he had and a present he would have to buy, which would cost him money.

But Mama encouraged it. It meant she could spend on other things.

A cousin designed children's dresses. So I can't say Mama didn't take advantage. We kids always wore the nicest sample clothes.

• • • • • • • • • • •

But when you're up the ladder a notch, you get maybe paper clips. And a doctor's wife gets medicine, she shouldn't need it. And a lawyer's wife gets advice — which she could do without. Not to leave out the rabbi's wife who has to listen to drushas (speeches).

• • • • • • • • • • •

Everytime I tell my better half to try another business, he says, "Complain, complain."

Well, you know how it is. The grass is always greener in the next backyard.

But to tell the truth, we shouldn't zindig (sin). After all, a living they make us? To parties we go? And if you do wear the same dress twice, so what?

Like Mama says, "The Queen won't let you in?"

I'm ready for the next party. I have a lovely ensemble which I've already worn to death. So now I'll take off the coat and nobody will recognize it — I hope.

An aytza (solution) you can always find.

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The World Over

WOLF MANKOWITZ IN ISRAEL

London, (JCNS) - The Six-Day War and the capture of the Western Wall taught Wolf Mankowitz that he now had to start becoming a Jewish writer, and that all his past Jewish writings were mere "debris", he revealed on Monday.

Mr. Mankowitz was opening the 1968 Jewish Book Week and exhibition of the Jewish Book Council, held all this week in London.

Speaking on the subject, "On being a Jewish writer", Mr. Mankowitz said that "since the taking of the Wall, the whole purpose of my life has become reorientated. . .

"Now I am uncommitedly and totally a Jew, and whatever is Jewish in me increases only by associating itself with Jews."

Speaking of his early lack of any identification with Israel and Zionism, Mr. Mankowitz explained that his background had been "English working class", which believed so implicitly in the universal brotherhood of man that "a too intensive brotherhood with one's brothers" had to be avoided.

But he felt now that he could finally become a fully Jewish writer only by living in Israel, and he intended sooner or later to go and live there.

JEWISH RECTOR

Buenos Aires, (JCNS) - Professor David Stichlin has been elected rector of the Argentine State University at Concepcion, receiving 180 votes compared with 40 polled for Dr. Carlos Altamirana, the Leftist leader.

Professor Stichlin, a noted writer and jurist, was rector of the university from 1958 until 1963, when he was appointed professor of civil legislation at the State University of Santiago de Chile.

WATERFALL OF 134 FEET HIGH FOUND

Haifa, (JCNS) - A waterfall, 134 feet high which flows all the year round over basalt rock, has been discovered at Tel Abu Nida (well of the father of the dew) near the Kuneitra-Massada road on the Golan Heights.

The waterfall, which is almost twice as high as the highest known in the region until now, Tanur Falls near Metulla, drains into the Hula Valley near Jalabina.

THANKS RUMANIAN GOVERNMENT

Bucharest, (JCNS) - Appreciation of the Rumanian Government's support of Jewish institutions was expressed by Dr. Moses Rosen, the Chief Rabbi, at the two-day conference of the Federation of Rumanian Jewish Communities in Bucharest last week.

Representatives of 50 of the largest communities out of the 75, representing 100,000 Jews in the country, attended, and Dr. Rosen also thanked the American Joint Distribution Committee for helping the federation to introduce a big program of social assistance.

The conference approved plans for repairs to many synagogues and other buildings belonging to Jewish institutions, and a campaign is open to persuade Jews to join in the work of their respective communities.

It also approved final arrangements for celebrating Passover, so that no Jewish home should be without the means to observe the festival.

ISRAEL AS A "LAND BRIDGE"?

Haifa, (JCNS) - The possibility of using Israel as a "land bridge" for the transportation of large quantities of goods in containers from Europe to the Far East has been examined by a large American container transport organization, the "Intercontinental Trilsey Corporation".

A representative of Trilsey recently concluded a series of consultations with the Israeli Ports Authority.

At present, the company transports goods from Japan to Europe via the American port of San Francisco and then by rail to New York. From there they are sent to Europe by sea.

It is considered that the Japan-Europe route can be considerably shortened and freight charges reduced by the use of Israel as a land bridge, with the containers arriving at Elath and proceeding to Europe after having reached a Mediterranean port by land.

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Seder theme

by Dr. Louis Jacobs

Elijah and his Cup

When we were children at the Seder, the highlight of the proceedings would come when the door was opened at the end of the meal. With pretended cynicism but delicious credulity we would watch to see whether we could spot any diminution in the cup poured out for the angel who, we were told, had to visit all the Jewish homes in the world to take a hasty sip of the festive wine.

The sources do not, in fact, refer to "angels" but to "the cup of Elijah" and the references even to this are not earlier than the 17th century. Moreover, nothing is said about Elijah tasting the wine.

What is the purpose of Elijah's cup? A number of reasons are recorded in a recent study of the custom (Judah M. Rosenthal: "Studies and Texts", Jer., 1967, pp. 645-651). The Gaon of Vilna (1720-1797) advances an ingenious legalistic interpretation. The Babylonian school of Sura reads a passage in the Talmud (Pes. 118a) so as to suggest that five cups of wine must be partaken of at the Seder, but the version in the school of Pumbedita reads four cups, as in the present universal practice.

Since there is a doubt as to which view is correct, the Gaon argues, a fifth cup is poured out in deference to Sura, but no one drinks from it in deference to Pumbedita. The cup is called after Elijah because, in the rabbinic tradition, it is he who will solve all legal problems in the Messianic age.

Angelo S. Rappoport ("The Folklore of the Jews", 1937, p. 268) suggests that the custom is based on the medieval legends that Elijah appeared more than once in the nick of time to save the children of Israel from the cruel accusation of using human blood in their religious ceremonies.

Historically considered, Rosenthal is probably right in calling attention to the mood prevailing in Jewry in the 17th century when the custom is first mentioned. This was the age of catastrophe, of the ruthless Chmielnicki massacres in which, it is estimated, three hundred thousand Jews lost their lives.

With hope born of despair Jews began to listen more intently than ever for the footsteps of the Messiah and many came to believe that He had arrived in the person of Sabbetai Zevi. Messianic fervour was in the air and, according to an old Rabbinic teaching, Passover was the time of the future redemption, as it was the time of past deliverance from bondage.

The Messianic note is sounded in the Passover liturgy by the choice of the wonderful 11th chapter of Isaiah as the Haftara for the last day and the third chapter of Malachi as the Haftara for Shabbat Ha-Gadol. The Malachi chapter concludes with the verse in which Elijah is the herald of the Messiah: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

What could be more natural in such a century than the admission of Elijah into the Jewish home and the Passover celebrations? As some Hagadot phrase the rubric: "A choice cup of wine is poured out in honor of Elijah who comes to bring us the good tidings."

Elijah is the most lovable character in Jewish folklore. He appears to the rabbis to teach them the Torah but his hosts are not averse to poking mild fun at him. When one of them teaches that Elijah was over-sensitive and too quick to take offence, the prophet retaliates by refusing to pay his accustomed visits, so that when he does eventually appear, in the sulks, the rabbi is able to say: "I told you so." (Sanh. 113a-b).

Later scholars saw, in the whole idea of Elijah coming back from heaven to solve difficult legal problems, a contradiction to the established tradition that God has given the Torah to mortals to be investigated by the normal methods of unaided human reasoning, and suggest that his authority is not invoked as an infallible prophet but as a competent lawyer (Z.H. Chajes in notes to the Vilna edition of the Talmud, Ber. 3a).

The Cabalists in particular set great store by the mystical state they call "the appearance of Elijah". Professor Scholem ("On the Kabbalah and its Symbolism", 1965, pp. 5-31) has keenly analysed the reasons behind the fondness of the mystics for this compromise type of revelation.

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PASSOVER MESSAGE

TO TORONTO'S JEWISH COMMUNITY

Commenting upon the famous verse that Jews had been saved from the sufferance of Egypt, one of the great teachers of our people declared that sufferance in this term meant tolerance. Liberation from Egypt denoted the act of self emancipation in the sense that it had immunized the Jewish people against the toleration of slavery and submission to tyranny.

This liberation had to be consecrated at Mount Sinai where, according to one of the sages of Israel, the Jewish people became a nation, a nation by virtue of the acceptance of the Torah.

I hope we have learned this lesson and that, in this period when all traditionally Jewish institutions of learning for boys and girls and the yeshivot are undergoing such a serious crisis, we shall sustain them and support them so that we remain the People of the Torah.

Coming closer to home, it is imperative to support the Jewish educational institutions of Toronto, to support the pride of Jewry on the entire continent.

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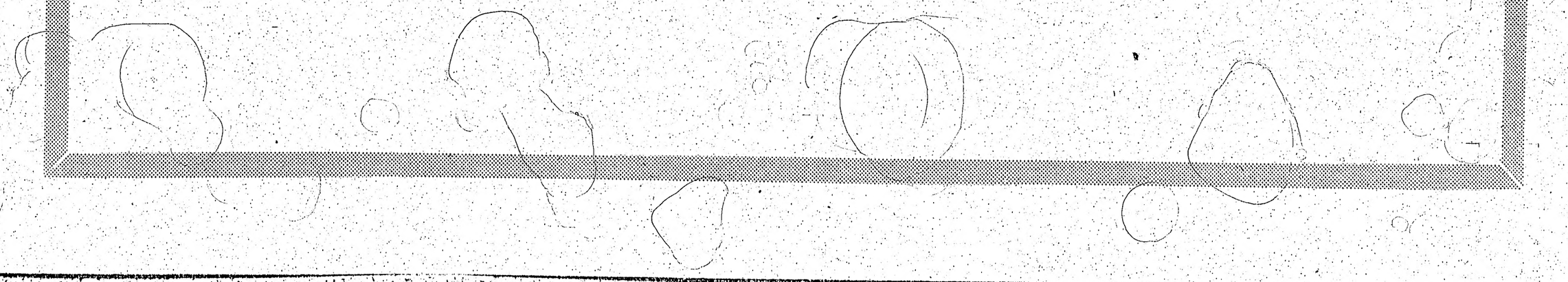


Elijah and his Cup

On the one hand, the mystic attaches the greatest significance to his personal living experience and the teachings resulting from it. On the other hand, as an adherent of Orthodox Judaism, he cannot place his individual revelation on a par with the Torah: he must draw the line at claiming for his experience the same rank as for the revelation underlying the religious authority of Judaism.

The "appearance of Elijah" enables him to cope with the situation. Elijah imparts to him truths already revealed in the Torah but not apprehended by others until he is able to show them the way.

The dangers of the Elijah legend to pure Jewish belief are obvious. He is larger than life and ascends to heaven in a chariot of fire. Much that is told of him partakes of the numinous. His is the charismatic personality par excellence. In some of the sources he becomes an angel (see Ginzberg, "Legends", Vol. VI, pp. 325-6).

It is not without significance that Jewish apologists were at pains to deny any similarity between Elijah's presence at every circumcision and the Christian doctrine of transubstantiation (see M. Guttmann: "Mafteah Ha-Talmud", Vol. 3, 1924, p. 27).

Yet the dangers were avoided. To pay Elijah any kind of divine honors is unknown in the Jewish tradition and an offence against the laws governing "strange worship". As if to stress this, the well-known termination of the Sabbath hymn repeatedly refers to him as a "man". God is God and man is His creature and never to be identified with Him.

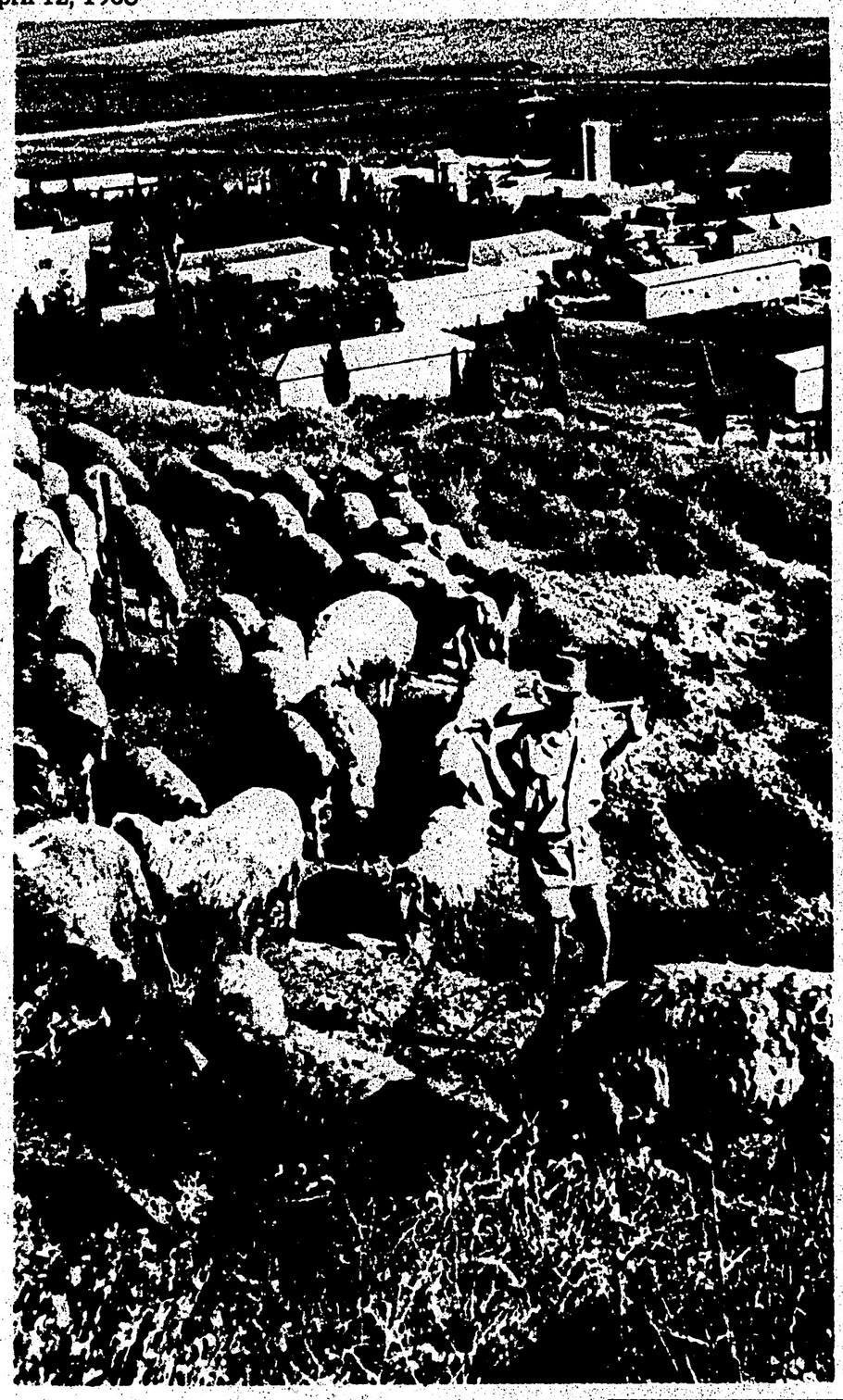
For all their towering stature, the Biblical heroes are men with their quota of human frailty and weaknesses. Moses, the greatest of them all, dies and is buried. And even Elijah, who does not die, fated to walk the earth to help and teach, not unlike, as in the Zen Buddhist ideal, "one already dead", but, for all that, as an equal who participates in the troubles of others, not as a spirit from heaven with no real connection with their realm.

Israel and Spain

Madrid, Spain (JCNS) - Relations between Israel and Spain are likely to be regularised soon, it was hinted by the Roman Catholic priest who is head of Madrid television's religious department, Father Salvador Munos Igleisa, in a talk here.

Father Igleisa, who was describing his experiences during a visit to Israel from which he returned recently, spoke warmly of the efforts made by the Israeli Government to make the Holy Places accessible to all religions.

He had special praise for the fact that Christians were now able to worship at all their Holy Places and to carry on their work without interference.



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FIGHTERS FOR FREEDOM ARE REMEMBERED

Award To Include Members Of First Emigration

Jerusalem, (JCNS) - A "Fighter for Statehood" decoration is to be awarded by Israel's Government to all members of military or quasi-military organizations which fought for the establishment of the State from the time of the First Emigration (1822-1903) until the declaration of independence on May 14, 1948.

It is not yet known if members of foreign formations, such as the Judeans and the Zion Mule Corps of the First World War, will be eligible.

The Cabinet decision was taken in acknowledgement of a debt to those organizations which fought, each in its own way, for the creation of Israel, its spokesman said.

The proposal of Moshe Dayan, the Minister of Defence, was to honor members of the movements which fought the British Mandate, Hagana, Irgvn, Sternists, but this was amended, on the suggestion of Eliahu Sasson, the Minister of Posts, to go as far back as the Hashomer organization.

It is expected that the Nili group will be included.

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Galilee

by Israel Buch

ISRAEL'S NEW SCIENCE CENTER

A number of scientific projects are beginning to take shape in Galilee. At the north-west corner of Lake Kinneret, not far from the National Water Carrier pumping station, a new building is being put up. Here will be housed Israel's first Institute of Limnology, for the scientific study of the biological, chemical, geographical and physical features of fresh waters, especially lakes and ponds. (The study of fish ponds is part of the science of Limnological Research Co., which is part of the National Council for Research and Development.

It has become evident in recent years that such an overall study of the Kinneret is imperative in order to conserve the lake as a source of sweet water and as a suitable environment for aquatic life, especially fish. Drastic changes have occurred in the vicinity of the lake – the draining of the Hula; the heavy fertilization of fish ponds in the north, the waters of which then drain into the lake: the increase in sewage from Tiberias; and of course the removal of large quantities of water for the National Water Carrier.

The Institute of Limnology will be headed by Dr. Thomas Berman who is a member of a nearby kubbutz, Amiad. Dr. Berman graduated as a B.Sc. in agriculture at Rutgers University in the U.S., and obtained a Ph.D. in biology from the Massachusetts Institute of Technology. Also on the staff will be the Serruyas, a husband and wife limnologist team. The Serruyas, who are French, immigrated with their three children recently. Both worked for many years on Turkish lake waters and for several years on Lake Geneva. Salvador Serruyas will be interested in the hydro-mechanical processes of the Kinneret, such as the flow of currents and changes in the water levels. His wife, Collette, will direct her attention to the biological problems.

It is hoped that Prof. Aschner of the Haifa Technion will also join the staff and study the microbiology of the lake. There will also be two graduate students: one from Kibbutz Afikim and one from Kibbutz Neot Mordechai. The control studies, such as salinity etc., of the lake water, will still be done by employees of Mekorot, who will have space in the Limnology laboratories.

Twenty miles to the north of the Lake, in the oldest part of Rosh Pinna, is the G. Mer Memorial Laboratory. This laboratory occupies what was formerly the regional malarial station of the Hebrew University of Jerusalem. Here, Prof. G. Mer, an international figure in malaria control, worked from 1929 until his death in 1960. The laboratory then remained vacant until the end of 1966, when a group of Prof. Mer's friends and former students decided to honor his memory by bringing the malarial station to life again.

Now, research is being done in these laboratories in the fields of medicine, veterinary science and agriculture. The laboratory is supported by the National Council for Research and Development and has close ties with the Hebrew University Medical School, the Kimron Veterinary Institute, and the Volcani Institute of Agricultural Research.

ECONOMIC SIGNIFICANCE

The G. Mer laboratory is under the direction of Dr. Thomas Berman. His main research interest -- an interest which he shares with Dr. Israel Levin of Kibbutz Kfar Giladi -- is the problem of 3bscission (Abscisson may be defined as the fall of leaves and indeed the shedding of any organs by the plants.) It is a result of the aging of plants, and thus a study of abscission is a study of the gerontology of plants.

If abscission could be controlled -- retarded, hastened or synchronized -- it would be of considerable economic significance. For instance, between 65 and 75 per cent of cotton balls are shed before the harvesting of the cotton crop. Considerable benefit would accrue from a delay in the shedding of these balls.

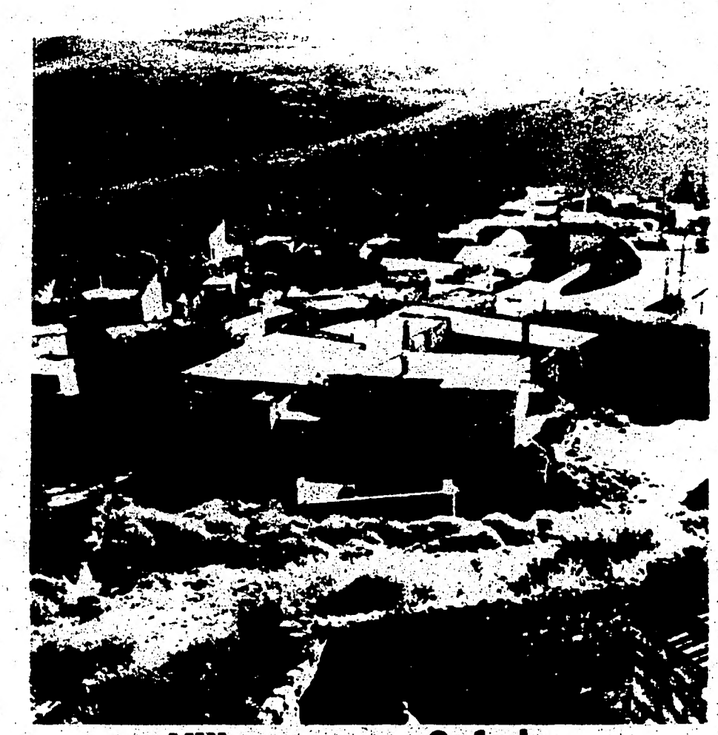
Then again, if fruit crops, such as citrus, plums and cherries, could be brought to a uniform stage of abscission, mechanical shakers could be used for harvesting. Work in this direction has been undertaken with considerable success in the U.S.

Dr. Levin has for long also been interested in problems concerning the Hula. His studies in this area are carried out within the framework of the Volcani Institute for Agricultural Research and the Department of Irrigation, and with the financial assistance of the local council. The Hula is sinking. This is because of the oxidation of the soil, and because of the oxidation of the peat, which is a major constituent of the soil, and because the top soil is being blown away. Oxidation can be reduced by the maintenance of a high water level. The cultivation of crops which cover the land for long periods will minimize the blowing-off of top soil.

Also at the G. Mer Memorial laboratory is Dr. L. Samuels, a veterinarian, who is carrying out an extensive study on the distribution and magnitude of food poisoning organisms (Salmonella) in an'mals and humans in the Upper Galilee.

The G. Mer Memorial Laboratory is as yet poorly equipped for modern science. A library is also badly needed. It is hoped by its sponsors, however, that this laboratory will serve as a model of a small-sized research unit integrated within the needs of a somewhat isolated region, and yet carrying out research of the highest quality.

Finally, mention must be made of the work of Aryeh Zieff, at Kiryat Shmona. Zieff, a kibbutznik from Kfar Blum and a lawyer by training, has achieved, working on his own, magnificent results in his studies on the prevention of the deterioration of fruit. This he attains by the use of controlled atmospheres.



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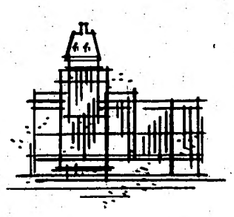

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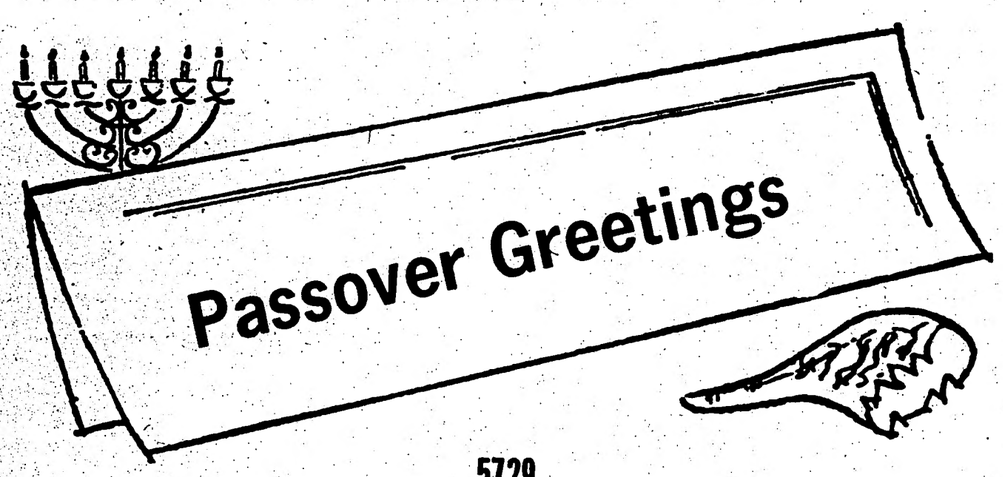

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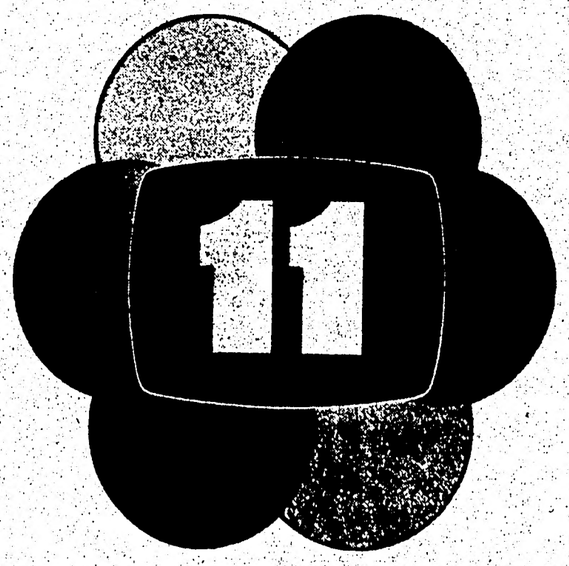

Middle East Strategy

by Brigadier Chaim Herzog

THE NEW LINE-UP

The operation by the Israel Defence Forces on February 21 against the main El Fatah base at Karame, in Jordan, was the largest ever mounted by Israel against a neighbouring Arab State, short of war.

All arms were represented in the battle - armoured forces, infantry, Air Force, helicopter-borne paratroopers, and so on. For an entire day the Israeli Defence Forces closed off an area of approximately 150 square miles, so as to enable the forces taking the base at Karame to deal with it effectively and to return with a huge haul of sabotage equipment and truckloads of documents.

This was the first major face-to-face encounter of the Israel Defence Forces with an Arab army since the Six-Day War.

The general consensus of opinion is that the Jordanian Army did not show its usual good form, and, in fact, it did not mount a single counter-attack during the entire day's operations.

Furthermore, the Iraqi Army, units of which are stationed in Jordan, did not move a single soldier from its base.

This operation emphasizes once again that, as far as the Arabs are concerned, the war is not over, and the Jordan delegate to the United Nations unequivocally stated as much during the debate in the Security Council.

It is, therefore, well to examine some nine months after the conclusion of operations, the military line-up of Israel and the Arab States.

The Six-Day War will go down in history for many reasons. It was one of the shortests wars ever, having regard to its scope and to the results achieved in so short a time. Also, it was possibly the first war in history after which, in a short time — less than nine months — the opposing forces are facing one another with approximately the same size and strength as on the eve of battle.

There is, however, a striking difference. The Arab forces face the Israeli forces in most cases with roughly the same amount of equipment as on the eve of the Six-Day War, but the standard of the equipment is in many cases superior to what was their possession last June.

The Egyptian Army, for example, lost in the war some 800 tanks and most of its Air Force, numbering over 400 first-line jet aircraft, in addition to sustaining the virtual destruction of some seven divisions in the Sinai Desert.

All these losses, apart from the loss in personnel, have by now been recouped as a result of a massive air lift instituted by the Russians last July and August, with a steady flow of arms following thereon.

The indications are that the Egyptian Army has been reconstituted with certain basic changes in organization, in order even better to adapt it to the requirements of the Soviet military organizational system.

A percentage of the Egyptian armour encountered by the Israeli forces in the Sinai Desert was composed of the older type of T-34 Russian tank. The replacements are now all of the modern T-54 or T-55 types, with better guns, more effective gun-sights, super- →

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The Luna ground-to-ground missile has been introduced into the Egyptian Army, according to published reports, giving them a missile with a range of some 40 miles.

But the most important change in the Egyptian Army, which is now entirely dug-in along the Suez Canal and deployed along all the axes of approach to Cairo, is that Russian involvement in its forces has become far greater than before.

Published reports indicate that a great part of the electronic system of the Egyptian Army, including the air warning system, is now almost entirely operated by Russian technicians and certainly maintained by them. This, incidentally, is said by some to explain the effectiveness of the Egyptian missile attack on the Israeli destroyer, Elath.

There are indications that Russians are serving at all levels, right down to some of the lowest tactical levels. Estimates published so far indicate the presence of some 3,000 Russians in the Egyptian armed forces. Add to this the Soviet fleets in Port Said and Alexandria, and the visits of Soviet bomber squadrons to Egypt, and the picture of Soviet involvement in the Egyptian forces is complete.

In other words, the Israeli armed forces face a growing Egyptian Army which is already the same size as the one they faced last year, with better equipment in many cases and with heavier Soviet involvement.

Against this must be placed the element of morale, but this point should not be over-emphasised, as one of the problems of dealing with the Arab world is that their reaction to events is not necessarily based on the logic of the average Western observer, and can, in fact, be the exact reverse.

President Nasser has succeeded more than once, by skilful use of mob hysteria, in turning a defeat into a brilliant victory in the eyes of his people. Indeed, this Arab trait was once again amply demonstrated but a few days ago, when victory celebrations were held in Jordan after the Israel Defence Forces had occupied a whole section of the country for a day and administered a sound beating to the Jordanian Army and to El Fatah.

The Syrian Army, too, has had its losses made up by the Soviet Government, and according to published reports its Air Force is today larger than that destroyed by the Israeli Air Force a year ago.

At that time approximately 100 jet fighters and some 400 to 500 tanks constituted the main armament of the Syrians against Israel. The losses have been replaced with better equipment, and the indications are that the air arm has been strengthened.

The Jordanian Army has also to a degree been reconstituted, and after the American supply of F-104 fighter aircraft, it will have returned to roughly its previous strength. The 100 or so tanks lost in the war are being, or have already partially been, replaced.

The Israel Defence Forces benefited materially from the war to a great degree, and the Chief of Staff has already announced that part of the Soviet armour which was captured will be included in the new order of battle.

The booty included thousands of army vehicles and huge quantities of electronic equipment. The main problem has been the embargo imposed by France on the supply of Mirage fighters to Israel. The absence of these replacements has to a degree been made up by the supply from the United States of the "Skyhawk", but this subsonic aircraft cannot replace the supersonic Mirage.

Should the final French reply be "No", Israel will have to shop around for a new supersonic fighter. Indeed, Mr. Eshkol, the Israeli Premier, pointed out after his recent visit to the United States that this was one of the subjects discussed with President Johnson.

The Iraqi Army is still capable of placing at the disposal of the Arab armies one infantry division, in addition to a number of armoured regiments and fighter squadrons.

Thus, numerically, the line-up of Israeli and Arab armed forces is roughly the same as it was a year ago when almost a quarter of a million Arab troops, some 650 first-line jet aircraft and almost 2,000 tanks besieged Israel. In some cases the equipment today is better than it was a year ago.

But there is a new element in the situation which changes the entire military position — terrain. The new lines in the Golan Heights and along the Jordan river and the Suez Canal have radically changed the military situation to Israel's advantage.

The nearest major cities to a potential battlefront today are the Arab capitals. The new lines are more easily defensible and they pose very serious problems for any Arab would-be aggressor.

For instance, the Jordanian Army along the present line would never have dreamt of moving against Israel on June 5, because, having regard to the strength of its forces, this would have made no military sense whatsoever.

Similarly, the Egyptian High Command, faced with the prospect of crossing the Suez Canal and fighting across the inhospitable Sinai Desert against the Israel Defence Forces before even coming to grips with Israel proper, would think twice before entertaining such an adventure, especially as the possibility always remains that the tide of battle may go in the reverse direction, namely in the direction of Cairo.

Thus, while from a material point of view the Arab armies are back to their previous strength and are possibly even better off than they were a year ago, from an over-all military point of view, Israel's position is infinitely superior to that of a year ago.

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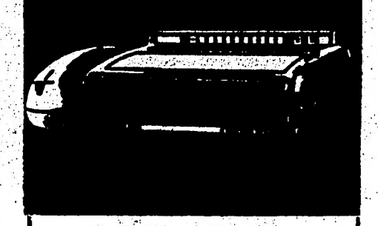

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IS RETALIATION USELESS?

by Brigadier Peter Young

Ever since 1948 there has been a good deal of nocturnal coming and going across Israel's long and lightly manned frontiers. Some times this has simply been refugees visiting their families and their former property; sometimes it has been smugglers; sometimes it has been resistance fighters or terrorists, whichever title you prefer, laying ambushes, planting mines — very ofter British; — and blowing up water pipes.

After a series of such incidents the Israelis would strike back with one heavy-handed blow, wiping out a village or destroying a police station. Occasionally, these reprisal raids were against the Egyptians, but the majority were against Jordan, simply because, with her small army and long frontier, she was far more vulnerable.

The Syrians who are the real backers of El Fatah usually got off scot free, because their frontier with Israel is very short and, until last June, was very strongly defended.

In the days when General Sir John Glubb commanded the Arab Legion, serious efforts were made to prevent infiltration into Israel, but with an army of four brigades and a frontier of 385 miles, complete success could not be guaranteed.

Since last June King Hussein has had a much shorter frontier to watch, though it may be that, due to its losses then, his army is not much larger than it was in 1956. One might think that it is only a question of watching a few bridges, but that is not so, since the Jordan is fordable in many places, partly because the Israelis have diverted much of its water to irrigate their country.

Since last June there has been an uneasy armistice between Israel and her neighbours, albeit an armistice punctuated by incidents such as the sinking of the destroyer Elath and the shelling of Suez. Since there has been no settlement, it follows that the situation remains a state of war. Clausewitz, the celebrated German military thinker, whose writings are familiar to the Israeli commanders, taught that it is necessary to make war short, sharp and decisive. That Israel has marked this lesson well, she showed in 1956 and 1967.

Now, it is true that the Arabs respect strength: and it is easy to conclude that the only way to make them see reason is to hit them hard. But in my experience Israeli reprisal raids do not have this effect. After Kibya, for example, the Jordanians, instead of being cowed, rioted in the streets of Amman in protest against the pacific attitude of their government.

A raid like Karameh, where the world press can be shown burnt-out Israeli tanks, is worse than useless, as it is simple to make of it a Jordanian victory against aggression. The result may actually be to strengthen King Hussein's position, as there will be much sympathy in the Arab world for his country in a struggle against heavy odds. This, however, is not particularly to Israel's disadvantage since, if Hussein were to lose his throne, his successor would almost certainly be far more anti-Israel.

Whether or not Karameh was in fact the main base of the El Fatah raiders I cannot say, though a Syrian prisoner admitted as much under interrogation. I visited it with my regiment early in 1956, in order to restore order at a time when there were widespread riots following the ill-starred attempt to persuade Jordan to join the Baghdad Pact.

At that time it was a place singularly ill-disposed to its own government, but the Israelis assert that most of the 17,000 inhabitants had abandoned the place to a virtually autonomous force of 1,000 saboteurs.

At present guerilla warfare seems attractive to the Arab activisists. It is a natural reaction on the part of nations which, though beaten in the field, wish to continue the struggle. The comparison with the resistance movements of the Second World War will be obvious.

In my view, guerilla warfare will get the Arabs nowhere, not because of Israel's reprisal raids, which I regard as a very dubious policy, but because the Arabs have no real talent for commando-style operations. The fact that T. E. Lawrence used the Beduin for raids against the Turks proves nothing, since his style of operation would be quite impossible against aircraft and armour.

More to the point, the Israelis with their experience of subversive war against the British, know exactly what they are up against, and are well able to put down any fifth column among their Arab population.

Perhaps, one day, the Arabs will realize this and look for another way to carry on their fight. They will hardly revert to armoured warfare, Second World style, which has twice led to heavy Egyptian defeats in the Sinai desert.

Egypt, whose only real military success in 20 years was the sinking of the Elath may be attracted by some form of push-button warfare against the crowded centres of Israel's population and industry. On the other hand, Israel not only has a superior air force, but may soon have her own nuclear weapon.

No Arab leader can consent to a settlement while Israel occupies the territories taken last summer and while the refugee problem remains unsolved. Nevertheless, it is possible that there could be a long period of armed truce, based on mutual fear of each other's deterrents.

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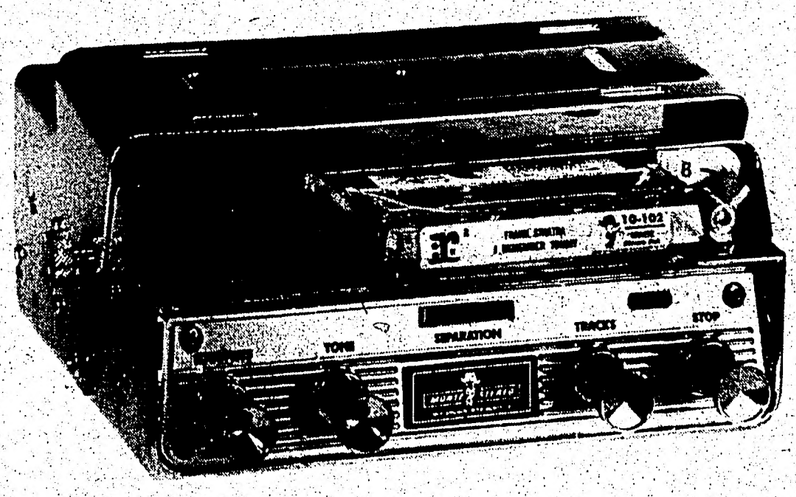

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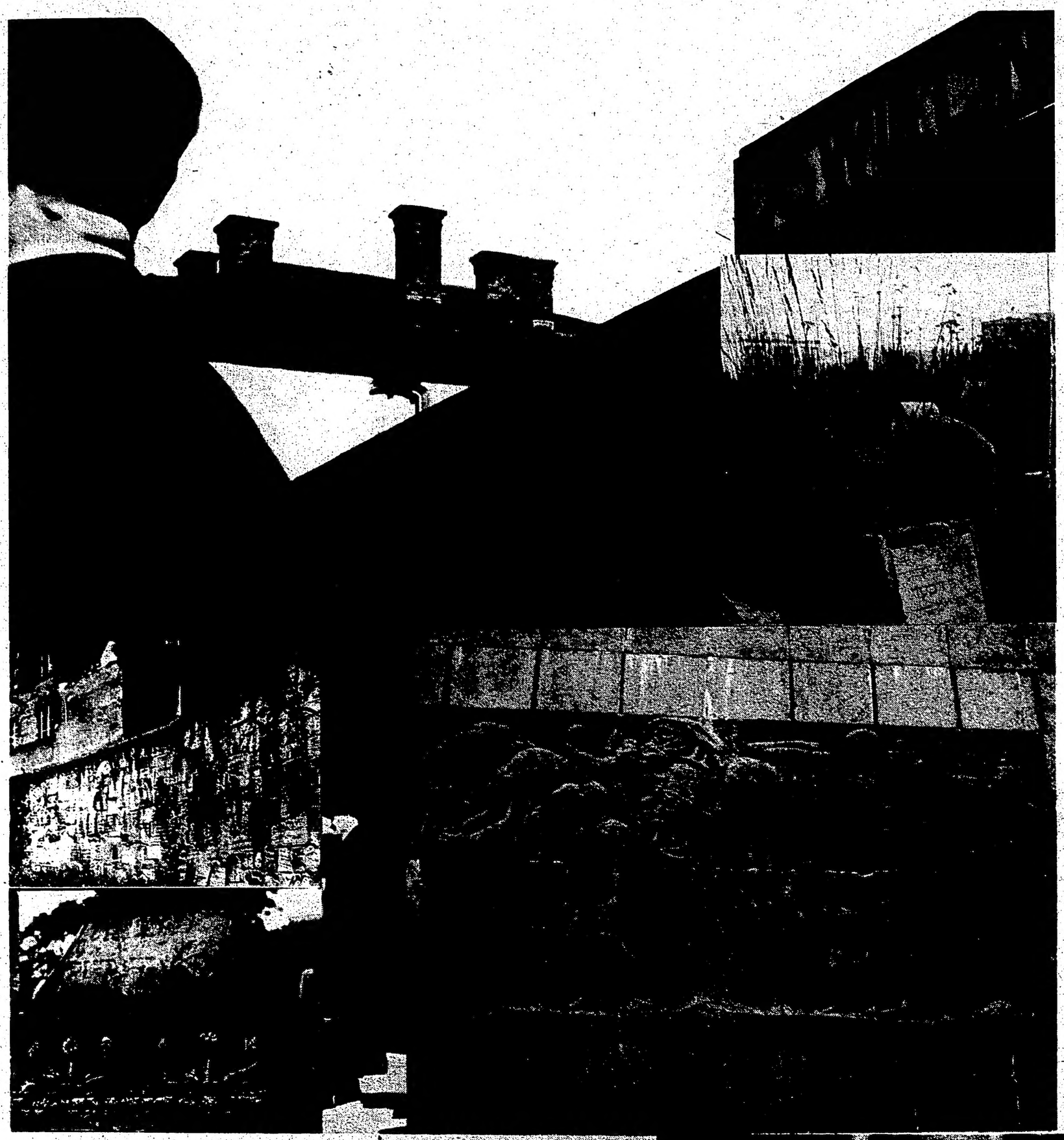
THE NEW EGYPT: RED POLAND

As Jews observe Passover and remember the twenty-fifth anniversary of the Warsaw Ghetto Uprising, the world contemplates the ugly picture of Red Neo-Nazism in Poland. Photos on this page depict the entrance to Auschwitz (Oswiecim); the remnants of a cemetery destroyed by Polish vandals; monument to the Ghetto Fighters in Warsaw; remnants of two ancient synagogues; a street rebuilt in Warsaw. At the very bottom, left, a meeting of antisemitic army officers in Cracow; right, Jews waiting for passports to leave Poland. From top, right, leaders of antisemitic Communist Poland; Dictator Gomulka; vicious Jew hater, Minister of Interior Moczar; General Spychalski.

GOMULKA

MOCZAR

SPYCHALSKI



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OUR HERITAGE
REPROOF OF TYRANNY
by Cecil Roth

Though the influence of the Bible is greatest in the Western World on the theological and ethical side, it is discernible also in the field of politics. This does not imply that the Jews enjoyed a very high political development, in the sense that this is true of the Greek city-states and the Roman republic. Nevertheless, it has been suggested that the "people of the land" referred to at the time of the Hebrew monarchy constituted some sort of democratic assembly, and in the time of the Maccabees and the Last Commonwealth there certainly existed a popular Council, whose assent was considered necessary for any constitutional change.

The importance of Hebraism in the political heritage of modern Europe, however, does not lie in exterior details, but in the spirit. The Hebrew Monarchy came into existence under the influence of a conception, to be found nowhere else in antiquity, which regarded the constitution as the result of a tripartite agreement, or covenant, between the People, the Ruler, and the Deity.

This may sound elementary. But, if the Deity is the embodiment of justice and righteousness, it follows that the monarchy is dependent on the maintenance, not only of certain religious, but also of human values. We see this conception in the story of the oldest Hebrew monarch, Saul: it reaches its highest development in the career of David. It underlies the outline of the ideal monarchy which is given in the Mosaic code. And, above all, it is implicit in the whole course of subsequent Hebrew history, when Prophet after Prophet dared to admonish the ruler for his breach of the fundamental laws, for his callousness to human misery, for his oppression of the poor.

It is remarkable that in few exceptions) the Prophet's reproofs are listened to with forbearance, as though to acknowledge his right to criticise and the fundamental justice of his claim. A remarkable phrase occurs in the description of the king's prerogatives in the Pentateuch (Deuteronomy 17, 20) - a phrase which sums up the Hebraic ideal of the monarchy: "that his heart be not lifted up above his brethren".

In the course of the sixteenth and seventeenth centuries, when the study of the Bible in the vernacular acquired a new vogue in western Europe, these stories were revitalised. In every land - but especially in the English-speaking countries - pious Christians identified themselves with the Israelites of old, people with people and tyrant with tyrant. When a nation thinks in this way, Absolutism cannot be condoned. In just the same manner as the oppression of Israel by the Court of Samaria had been against God's expressed will, so (imagined the Puritans of the seventeenth century) they were fulfilling the desire of God when they fought against arbitrary government.

Elijah's reproof of tyranny on the part of Ahab applied no less (they considered) to the unconstitutional attempts of Charles I. They read an indictment of the Star Chamber in the ratiocinations of Amos, and found that Ship Money was condemned implicitly in the episode of Naboth's vineyard. The Bible, moreover, was in diametrical opposition to the idea of the Divine descent of kings, which was one of the basic principles of primitive absolutism.

Hence the Hebraic conception of the tripartite agreement between God, His people, and the ruler, a breach of which might forefeit the latter's throne, lay at the basis of the reaffirmation of Constitutional Government in England, which was the final outcome of the great cataclysm of the seventeenth century.

This, in turn, was taken over by the fathers of the American Revolution. It was Hebraic mortar (in Lecky's famous phrase) that cemented the foundations of the Republic; and not without reason did the first seal it adopted depict the overthrow of Pharaoh in the Red Sea, with the motto: "Rebellion to Tyrants is obedience to God".

A few years later this same conception was adopted to some extent (though with a different philosophical background) in France. Imitated in the course of the nineteenth century in almost every other country of the western world, it is thus intimately connected with the conception of Constitutional Government such as we knew it until yesterday.

From "The Jewish Contribution to Civilisation"

life under Pharaoh

MEMOIR FROM SOVIET JAIL

by Israel Emiot

The thud, the dull sickening thud. . . This horrible, chilling thud, the thud of a heavy iron door closing on a prison cell, was a sound not unfamiliar to me.

I had heard a similar heart - sinking, terrifying sound, in my early days as a student in Warsaw, when I saw someone across the street throw himself from a fifth floor window. I remember the puddle of blood on the ground and the milling crowds around the dead man. I can still hear and see it all. And the door closing on me now, brings back the thud, the frightful thud of the man's body hitting the asphalt. . .

Months before my arrest, there was in me the gnawing sense of apprehension, the constant awareness of approaching danger. Why had I been suspended from my job? Why was it impossible to find any new employment, even manual?

I would lay down at night, and even in sleep, my ear strained to every sound. I would hear steps — were they coming for me? I walked the streets of Birobidzhan. I envied the fruit venders in the market place. They would not be arrested.

Israel Emiot

In my wanderings, I returned again and again to the park that lay like a small island on the river Biro, and each time I lingered longingly and with a sense of parting drank up its wondrous beauty. I savored once more the charm of the small bridges across the playfully gurgling brooks, so much like the paintings of Polenov, who was a master at putting on canvas waters reflecting bridges, trees and sky, as if the very sould of the universe slumbered within...

Over and over again, I climbed the Birobidzhan mountain and from its summit took in the glorious view of the city which had been built and fashioned by Jewish hands. The thought that Jews had hewn their way into the taiga and conquered it to make room for the most beautiful city in the Soviet Far East, made my heart swell with pride.

I recalled that only one year ago transports of new immigrants were streaming into the region. I remember how joyously they were greeted. Youths paraded, children bore flowers, musicians gathered from the whole area and played the best loved Jewish tunes. There was dancing in the streets and tears in the eyes of many when Jew met Jew, and whether one was placed in barracks or houses, it was good to be among one's own.

One of these transports brought the great Yiddish writer, Der Nister, who strongly believed that Jewish culture in Soviet Russia could survive only if most of the country's Jews were concentrated in one single autonomous area. I can still see his noble image, his serene and gentle demeanor; and hear his voice, always hushed as if in prayer, uttering words of wisdom like the sages of old.

And suddenly, there was no more joy. It was as if a cold, invisible, sinister hand had smashed the window panes and let in a gust of wind that extinguished the lights of my mother's Sabbath candles. Word began to trickle through from Moscow, increasingly more ominous, that the Jewish Antifascist Committee had been dissolved; that the publishing house "Emeth" as well as the Yiddish theatre had been shut down and that the "Einigkeit", the only Yiddish newspaper was no longer in existence. We learned that Jewish writers were being arrested. The Russian papers were full of innuendoes. Professors and writers, criticized for cosmopolitan tendencies, had a Jewish name tagged on to their Russian sounding ones, so as to make it appear that they were all part of an evil international plot.

In Birobidzhan, General Goglidze was the right hand man of Beriya, Russia's Chief of the Secret Police. Goglidze's command extended from Vladivostok, on the Pacific, to China, way inland. This was a cruel and diligent man. He had prisons and jailers in every large city.

Following one of Goglidze's visits to Birobidzhan, the Party Secretary and the Chairman of the local Development Committee were suddenly summoned to Moscow. There, they were brought before a commission headed by Malenkov for the purpose of admonition and exhortation. Sorely chastened and with a black mark on their records, they came back.

Soon after their return, things began to happen. Meetings were called throughout the region at which the leaders were reproved for their Jewish nationalism. All sorts of accusations, true or false, were laid at their door.

They were accused of receiving aid from outside Jewry in the form of clothing and shoes; of attempts to strengthen Jewish culture; of planning to set up a Jewish university; of efforts to enlarge the Yiddish newspaper coverage; of the fact that a Yiddish publishing house was established, and that the museum was not confined to Russian culture alone, but also contained material of Jewish historic value.

The point of the accusations was that the Birobidzhan set-up was false, that the Jews were attempting to impose artificially, upon a generally non-Jewish population, their own minority culture. This viewpoint was first voiced in the newspapers. Only later did we learn of the fiendish campaign Beriya and his cohorts had conducted to convince Stalin of the validity of these accusations.

Obsessed with a neurotic fear of treason and espionage, Stalin was given to single out for promotion only those who would 'uncover' the most complicated and involved plots, no matter how fantastically absurd. No segment of the population was safe from this form of tyranny. Brutes like Beriya, Goglidze, Riumin, Avdokimov, et al, soulless creatures all of them, sadists and sex perverts, these were the ones who supplied Batyushka (little father) Stalin with the fabricated stories, which resulted in much suffering for the innocent.

One of these preposterous revelations was that world Jewry was in a conspiracy against the Soviet Union, a new version of the "Protocols of the Elders of Zion".

It was held that Jews of the world over were plotting the downfall of the Revolution, and Birobidzhan was to serve as a springboard and one of the important links in the chain of Jewry's nefarious scheme. These lies were embellished even further — Birobidzhan was a nest of espionage and would be turned into a headquarters for international reactionaries, and eventually the region would be torn away from the Soviet Union and handed over to the United States. This was why Americans, after the Second World War, had come over as guests of the Jewish Antifascist Committee, bringing with them detailed plans which had previously been discussed with Shlomo Mikhoels and Itzik Fefer, when the latter had visited the United States in 1943, at which time they had been enlisted by the American Counter Intelligence.

Thus, the exhortations administered by Malenkov to the leaders of Birobidzhan during their appearance before his Commission in Moscow, had been only the portent of things to come, as were the unexpected visits of Goglidze at the, so-called, spontaneous regional meetings.

And so, one of many, I too was finally imprisoned.

I was led to my cell through many flights of stairs and long corridors, passing cell after cell. My first cell, number twenty three, was in a far away corner. It was a tiny high-walled cubicle for just one person. A narrow cot and a covered bucket to serve as a toilet were the only furnishings. Way up, near the ceiling, there was a slit of a barred window through which I could see nothing but a patch of gray sky. In Goglidze's realm this prison was the stop-over for interrogation.

Of all my belongings, I was left with a bathrobe and a few cigarettes. Before being locked up, I was completely stripped and most thoroughly examined. They looked into my mouth, into my ears and even into the rectum to see whether I had concealed a needle, a piece of glass or possibly a capsule of poison to commit suicide.

Like Job, I then said to myself,

"Naked came I out of my mother's womb, and naked shall I return thither."

(Translated from Yiddish by Manna L. Goldberg)

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HUSSEIN HAS NINE LIVES

King Hussein, Jordan's 32-year-old monarch, has faced many crises since succeeding his father, King Talal, at the age of 17 in August, 1952, the JCNS Foreign Staff writes.

His first serious challenge came in December 1955, when serious rioting in protest against Jordan's intended accession to the Baghdad Pact resulted in loss of life. Four months later the King announced that Jordan would not be joining the Pact.

In 1958, Hussein survived two other attempts to get rid of him - one in the form of an aerial attack by Syrian Migs on an aircraft carrying him to Cyprus, and the other what the king himself described as a joint Egyptian-Syrian-Soviet plot to bring down his regime.

During months of internal struggle, Army units loyal to the king clashed with units which had been subverted, more than a dozen people were executed for plotting, relations with Egypt and Syria were all but broken off and the Jordanian Parliament suspended for three months.

In 1959, a senior Jordanian officer was sentenced to death for conspiring to overthrow the regime and establish a republic and, a year later, in 1960, eleven others were sentenced to death for complicity in the murder of the Jordanian Prime Minister. There were twelve arrests after attempts to blow up the Parliament building in Amman.

Parliament was again suspended and a state of emergency proclaimed in April, 1963, after students and others demonstrated in favour of joining the federal union foreshadowed by Egypt, Syria and Iraq; and the Government was defeated on a vote of confidence.

Eighteen months ago, in November, 1966, there were three weeks of rioting, and the Palestine Liberation Organisation called for Hussein's overthrow after Israel's punitive expedition to the Jordanian village of Samu, in retaliation for terrorist raids on Israeli territory.

And only last month the king weathered another storm when his pro-Cairo Prime Minister, Bahjat Talhuni, openly took issue with the king's condemnation of terrorist activities on and from Jordanian territory.

For a brief while, terrorist leaders were held and deported to Syria, but soon, in deference to Talhuni, the king gave up the fight - with what consequences were seen last week when Israeli troops went in to do the job he had abandoned.

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Malya's Seder visitor

A Passover fantasy by Josephine Miller

MALYA, the best but the meanest cook for miles around, was counting the dumplings in the Seder-night soup.

"This middle-sized one is for Simon, the smallest is for Spottuschka the dog, half a dumpling for Sascha the

cat, and this" - prodding the biggest one, full of chopped meat - "is for me...."

"No wonder she gets fatter and we get thinner," Sascha mewed. "Will you have the strength to bark at beggars and chase strangers away, Spottuschka, on one little dumpling?"

Suddenly, they heard the turning of wheels on the stony road outside, and Malya, still clutching the wooden spoon, looked out to see a golden carriage drawn by white horses, with a scarlet-clad coachman and a traveller in a velvet robe.

"Where's the village, good woman?" asked the traveller.

"Past the bend in the road, my lord," Malya replied.

"And are those delicious smells coming from the inn, good woman?"

"Oh no. That's my supper –but if your lordship wishes to join us. . ."

The traveller simply said "Perhaps, perhaps," and drove off.

Malya, usually hating to give away a single mouthful that she could eat herself, was beside herself when she thought of the traveller's gold.

"He'll pay well, husband," she said, as Simon scurried about fetching wood and water. The animals fled from her hasty and heavy feet, as she prepared her table and put the best silver wine cup in the centre for the prophet Elijah.

No one was allowed to touch the silver cup, but, after the meal, when nobody was looking, greedy Malya always sipped from it herself.

Meanwhile, darkness had fallen and Simon, his Hagada ready, sat waiting to begin the Seder service.

"No, husband," Malya insisted, "we'll begin when our visitor arrives."

"Not for the likes of you," said Malya, angrily.

And no sooner had she spoken when a loud knock shook the door. Malya rushed to open it, curtsied as low as her fat knees would allow, and looked up to see a pedlar on the step, dressed in rags, his toes showing through his shoes. His donkey gave such a brassy "Heehaw!" when it saw Malya that she shrieked in alarm.

"A mouthful of food for a poor man?" he asked.

"Certainly not. Be off

with you, you and your donkey!"

"But there's a place laid. . ."

Simon knew it was wrong to refuse a Seder guest, rich or poor. He first led the donkey into the yard, and then he took the pedlar to the place reserved for the rich traveller.

Sascha and Spottuschka feasted under the table on the titbits the traveller tossed them, for, to Malya's annoyance, the pedlar's appetite was huge. The more he ate, the hungrier he grew.

But the trouble came at the end, when, slyly lifting Elijah's cup, she found it empty.

"You rogue!" she exclaimed, shaking the poor fellow by his sleeve, "eating all our food. And now, look, you've drunk Elijah's wine!"

"You would only have drunk it yourself," said Simon, pulling her away. "Leave the stranger alone and I'll fetch him a blanket."

But then the pedlar spoke up.

"Don't be angry, good woman, for both my donkey and I must leave at once."

The pedlar stood on the step and whistled. But, instead of the heehaw of the donkey, there came the jingling of rich harness. He turned to say farewell and, instead of rags, he wore a velvet robe. Sascha and Spottuschka mewed and whined sadly to see him go, and begged him to come again.

"I travel too far to visit the same place twice, but your master was kind to me, and I shall see to it that no one here will ever go without a good meal." With that, he tossed a small bag to Simon, before being borne away forever with a thunderous clatter of hooves.

The bag contained not gold, but a handful of seeds, and when he scattered them over his yard, Simon found that herbs, fruits and vegetables grew thickly and sweetly, whatever the season, especially where the donkey had grazed.

So Malya became a bit kinder and filled her table. And when Passover came around again, Simon reminded her of their visitor, saying:

"Perhaps, wife, the wine cup was his by right?" So she made sure of welcoming whoever knocked at her door. Even if he wore rags like a beggar and rode on a donkey!

It sounds like Pesach

By A. B. LEVY

Such a breaking of brittle matzot, such a shelling of hard-boiled eggs! There's no mistaking, as lunch-time begins in many an office and workshop, what time of the year it is.

At home there are many more Passover sounds, impressing in particular the sensitive minds of the young as sharply as the seasonal smells and tastes.

How keenly, as children, we remembered these; how eagerly we awaited the week that was different! "Dick's coming" was a family joke which joyously anticipated the differences and the savoury delights; and "who's Dick?" was the question we hoped it would draw from the ignorant, the answer being "Pesachdick, you silly!"

EGGS EVERYWHERE

The tinkle of the crockery, willow-patterned, was different that week. The fish-chopping on the special board, the grating of the horse-radish on the new grater, echoed differently, as, indeed, did the whole kitchen. And what a breaking of eggs! Scores and scores of eggs. The order given the grocer had been for a-hundred-and-a-half or nine score. No, the arithmetic isn't wrong. The hundred was a "long hundred," you see–which was 120. Eggs everywhere. No wonder one of those lunchers was known to have taken to the office by mistake an unboiled egg and to have bashed it for shelling, only to make a mess on his desk and his trousers.

BIGGER MATZOT

"The order!" The peak in our grocer's trading calendar. To write the order he paid his yearly visit to the house, armed with pencil and foolscap paper. Matzot headed the long list–30 lb. in our case. Boasting to other children of our amounts of matzot and eggs, we were easily defeated by those belonging to bigger families. Matzot, both square and circular, were much larger than today, the largest being called "cart-wheel" matzot. The cost of a pound in the early years of the century was 4 1/2d.

Games were different that week, mostly concerned with hazel nuts. Rattled in your half-closed fist, the number of nuts your vis-a-vis had to guess was either "um" or "paw." Rattled in the pocket, your accumulated winnings from this and from demolishing pyramids of "kupkes" was very satisfying.

The spring-cleaning, the hunting-out of chamets and the change-over of cutlery, crockery, pots and pans were fairly noisy; so the final ceremonial search for leaven, with candle and feather, in cupboards, on mantelpieces and in odd corners was a quiet formality.

The loudest eve-of-Passover noise was the merry-making of roistering crowds in Petticoat Lane. "Chomets-bottel night," as it was called, was an institution peculiar to East London which lasted about twenty years. Even before it developed, there was plenty of noise, bustle and good humour in the erev-Pesach marketing. A spirit of frolic increased each year until the visitor risked being jostled, tickled with feathers, squirted with water and pelted with flour-bags and confetti.

Less hectic, but very gay, was the yearly party given by the vast Manny Barnett above his butcher's shop, where he was host to celebrities from Fleet Street and theatre-land. Pubs in the district were lively, too. "Kosher bar" was announced on their posters. Bar and tables were draped in white. Many kummels and vishniaks were consumed.

SPECIAL SOUND

It was past midnight before all the noise died away. The next morning had its special sound in some streets. Boys and girls went about crying "Chomets, Chomets!" and, running to doorways, were given a copper or two as they collected such leaven as had not been presented to a needy Gentile. They threw the remains into a bonfire in the middle of the road.

Many Passover customs have ended or changed, but most Sedernight habits have stayed unaltered. The family gathering has probably grown more frivolous than it used to be during the reading of the Hagada. Oddities of English in some foreign editions–such as the instructions, "Service the Meat" and the contiguous "dipsitinto" for the parsley–have made the suppression of youthful giggles more difficult. But all have joined loyally and loudly in singing the concluding tunes.

The clash of "Ki Lo Noeh," "Bimhero" and "Chad Gadya," as they came from a terrace of houses, has been known to pierce the midnight air so shrilly that sauntering policemen wondered whether all the families were in competition to make the most noise.

Ultimately, however, the last "Chad Gadya," with the last syllable the loudest of all: Some hubbub and laughter. And silence.

Yemeni family look with pride on their home-baked matzot

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Progress or Passover?

I remember giving my grandmother a fancy box of Passover biscuits, candles and cakes, all prettily tied up with bows. She simply turned it over, looked expressionlessly at the label and put it away "for after Yomtov." Like many another woman of her generation she was unimpressed by twentieth-century progress in the preparation of holy-day fare.

Our grandmothers refused to take the sting out of the work done beforehand but I believe we are too comfortable now to put it back.

Modern times help us to celebrate festivals with more ease and less backache, but backache, to the past generations, seemed an integral part of Passover, like raisin wine and bitter herbs.

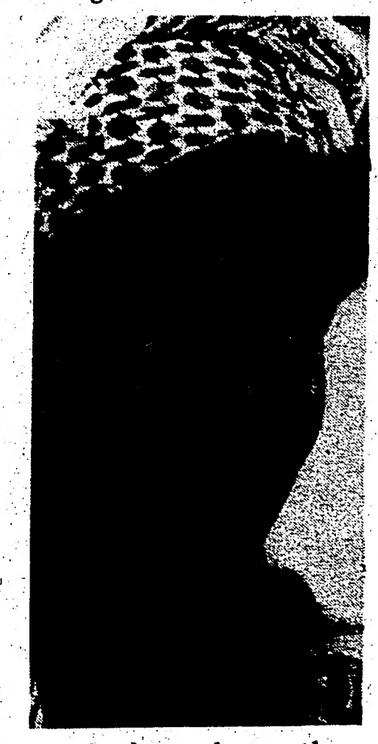
* * *

Now that we can buy a ready-mix potato latke and a ready-mix plava, and even (if we can afford it), fish already fried and chickens roasted – just how much effort, I wonder, will the next generation be required to put into their preparations for Passover?

In the nineteenth century women baked their own matzot and relied entirely on home-dried fruit from the previous summer. With the coming of the twenty-first century, only thirty-two years ahead, will the supermarkets be packaking an instant-Seder, a sort of jumbo-pak?

* * *

I foresee disposable crockery. No more climbing into the loft for crocks. No more lofts. I imagine neat packages of dehydrated "charoset", frozen shank bone and cubes of egg soup. In my wildest nightmare I even picture a special Seder dish with a hidden musical box in each section. Each section will then produce its own blessing as the appropriate item is lifted out during the service, and the whole plate will, with a whirl, spin round and play a musical version of the four questions and a rendering of "A Kid for Two Zuzim." It might sound better than father out of tune, but, like the musical menorah which plays Maoz Tsur, it is not the genuine, homely thing at all.



Which perhaps the whole point of celebrating Passover in full, backache and all. We are not basically so very different from our grandmas. Progress is helpful, of course. None of us wants to go back to baking matzot, to afflict our families any more vividly than need be with the bread of affliction. But we don't really want to progress so far ahead that Passover gets too easy because how could we then enjoy our grumble about how hard we worked to prepare it all?

The hard work is after all part of the whole thing, and I personally put Passover before progress for one week of the year.

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Some pita for Pesach

By DIANA LERNER

In every generation, every Jew should look upon himself as if it were he who was redeemed from salvery in Egypt, says the Talmud. And Israel's Yemeni Jews obey it, remembering their own exodus from the Yemen in "Operation Magic Carpet" in 1949, when aircraft brought them to Israel from Aden, whither many of them had trudged on foot across the desert.

Although most Israeli homes today eat square, of thin, round, factory-baked matzot, in the Yemeni districts and villages one can still find the mother of the house baking pita—the flat pancake-like bread made of flour, water and salt, which is the mainstay of the Middle East.

Israeli lore has it that the introduction of pita for Passover was taken up by the late Chief Rabbi Kook in the 'thirties.

He undertook to investigate whether this unleaveaned bread was in strict accordance with the Law. When he observed that pita is baked with flour, water and salt, but without yeast, he proclaimed it as resembling most closely of all, the bread of affliction baked by the Israelites before fleeing Egypt.

Pita is fresh baked daily, usually by the women of the house. Carefully guarded in the fields, the wheat for it is cut during the dry season, rolled in dry leaves and grass, and then ground by hand. After grinding, it is stored until ready for baking.

Pita for Pesach is usually baked by groups of three women in the special huts set aside in the Yemeni villages for all Passover cooking.

One woman mixes the flour and water, and prepares the ingredients. She then hands them to a second, who begins shaking the pan back and forth constantly, urged on by onlookers not to dare stop for an instant, lest the dough leaven.

The third woman moistens her palms, pats the dough flat, and puts it in the oven, lifting it out with a kind of a spatula after only a few minutes.

The first three pitas baked serve as the matzot for Cohen, Levi and Israel at the Seder table.

At the Seder, the afikomen is not hidden, but the children are usually promised rewards for staying up until it is eaten.

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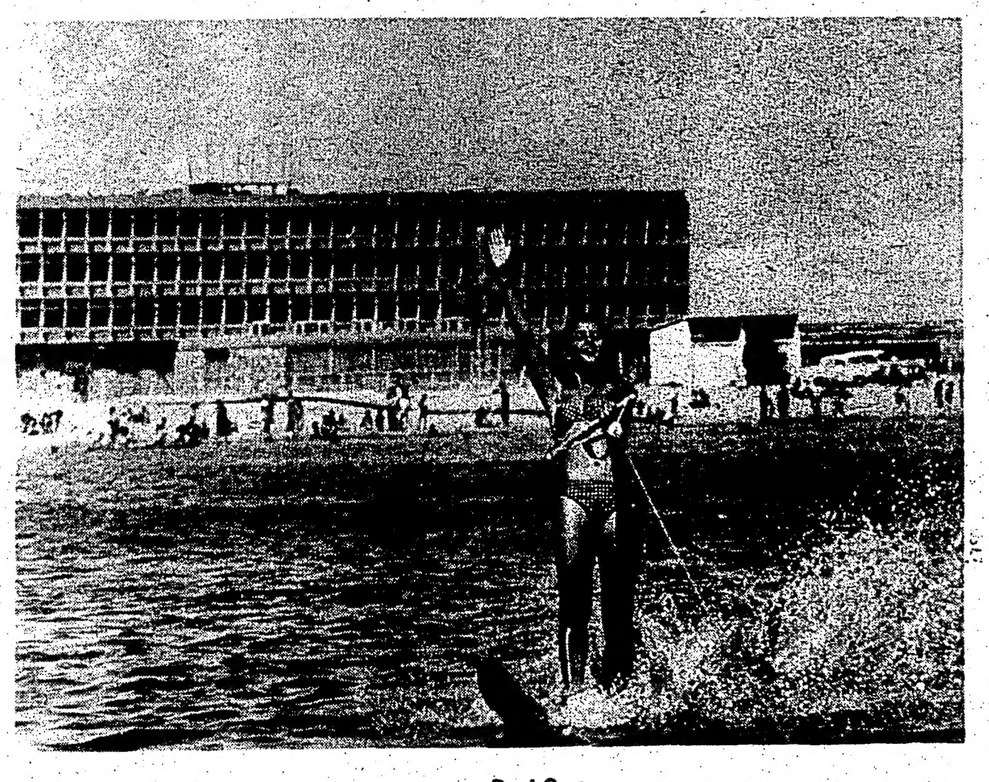

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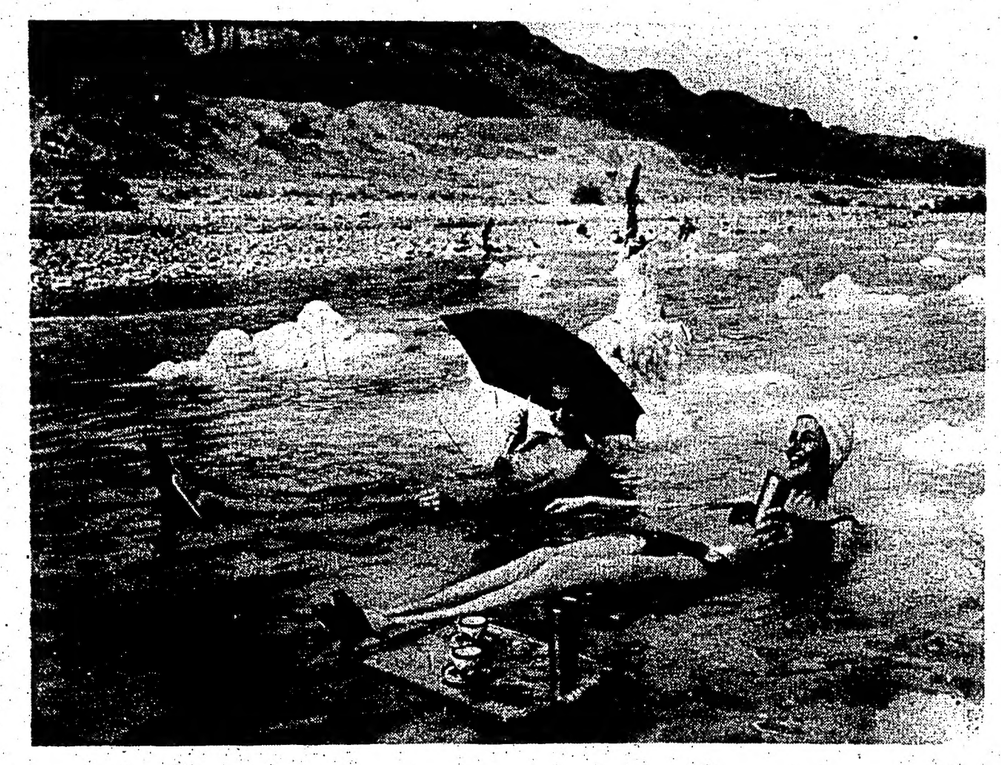

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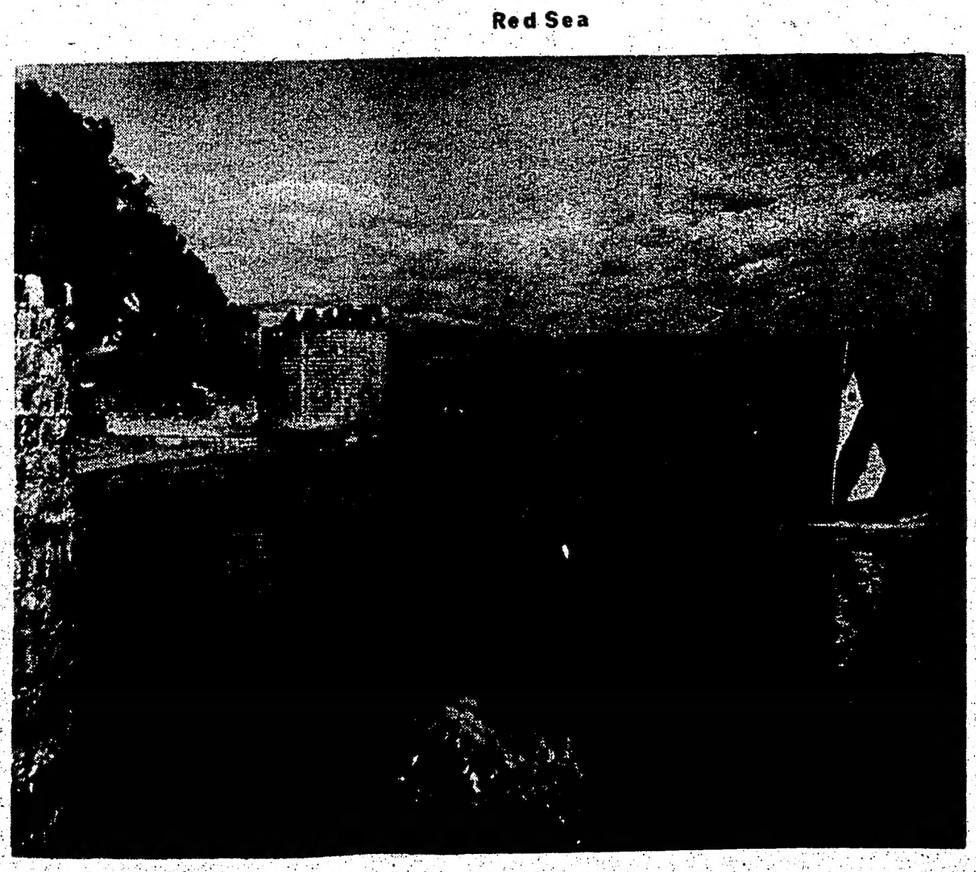

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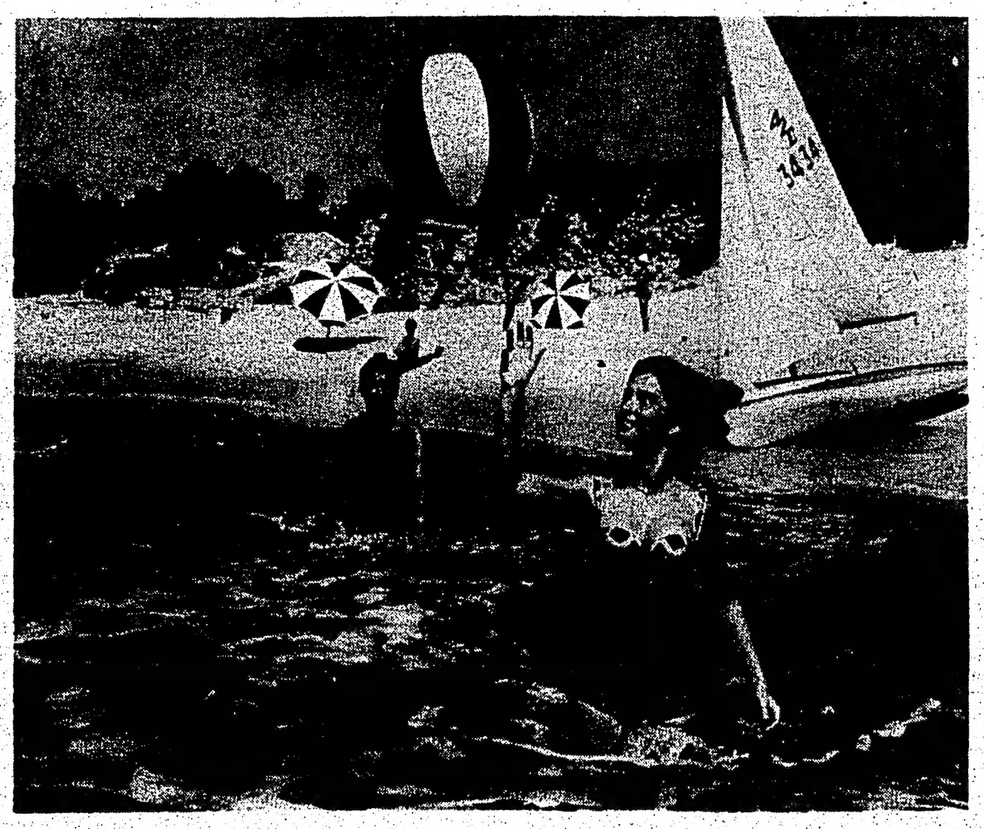

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